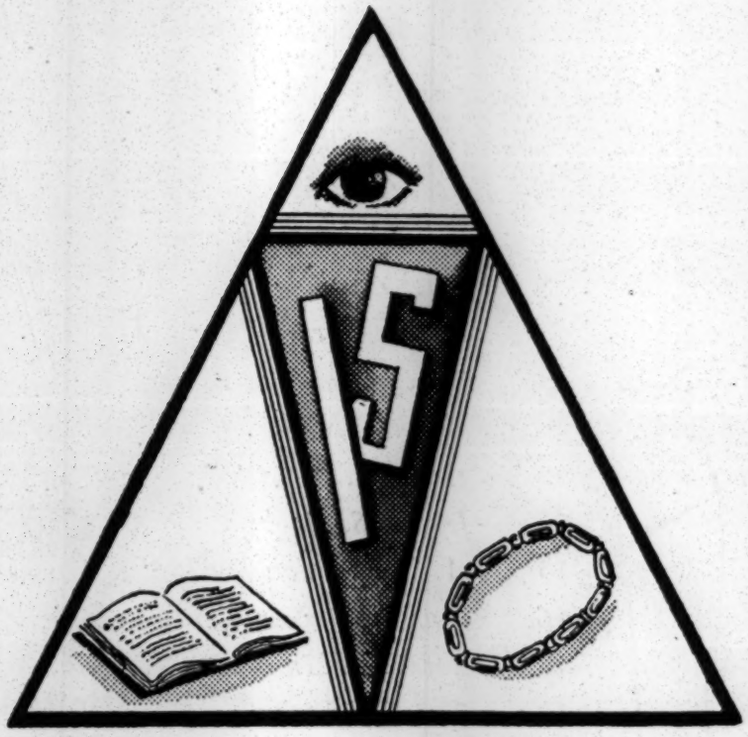


AN OPEN FORUM MAGAZINE
AUTUMN,
1961

THE FOX IN THE WELL

A TRUE GOD

BORN WITH A CAUL

THE LITTLEST SPIRIT

THERE'S A GENIUS IN YOU

WHY VEGETARIANISM?

Publication No. 27
Autumn, 1961

SUM AND SUBSTANCE

The Editor's Notes	1	*George Nickerson*
Mosaic	2	*Mae Newton*
The Fox In The Well	5	*Sokei-An*
A True God	7	*Alphia Hart*
I Was Born With A Caul	8	*Queena Davison Miller*
Man And His Mental Body	9	*Zoe-in-Samadhi*
The Littlest Spirit	10	*Arthur J. Burks*
Closing The Gap	14	*Jeanne S. Bagby*
Extracts From Samadhi Work	15	*A Compilation*
Why Do We Pray?	16	*Muriel Sanatsan*
Truth Is Stranger	17	*Lora Deinken*
The Pillar	18	*Question Forum*
There's A Genius In You	19	*Paul Martin Brunet*
Groups	21	*George Maag*
Special Report	22	*Parastudy*
The Element Faith	24	*Martha Baker*
Why Vegetarianism?	25	*Annie L. Martin*
Welcome, Confreres!	27	*New Readers*
Litera et Commentari	28	*Confreres*
Religious Analogy	30	*Frank William Pooley*
Parastudy Book Shelf	31	*Dorcean Steffesen*
Lucemio And I	34	*Armand Roman*

1961 SPONSORS

Jeff Coats, Mr. & Mrs. Robert L. Smock, Estella Fox, Ella S. Hanford, Mae Newton, A. William Bothmann, Robert Seamon, Elinor T. H. Kumler, Tony Runco, Box 777, A. R. Hunter, Ruth W. Allewelt, Marion L. Gipe, Malcolm Cole Spensley, Dr. John W. Aiken, Dorothy Dann, John Colotelo.

1961 Junior Sponsors

Julia R. Bowman, Alfred Becker, Isobel McKnight, William T. Hobson, Kenneth E. Garberson, Gertrude Sachs, Maria Loechner, Hazel I. Diaz Pumara, Ruth Niles, Leone Kline, Neta C. Boone, Ruth Gershon, Everal Venton, Rachel L. Pollock, Shirlie P. Bowen, Katherine Y. Cox, Harry E. Allaire, John E. Burbey, Ida E. Lindblow, Adelia Smith, A. J. Spencer, William L. Klug, Martha Morrison.

"IS" OPEN FORUM MAGAZINE is printed on a non-profit basis by PARASTUDY, Inc. It is distributed among the association members as a membership bonus. Correspondence should be addressed to the Editor:

GEORGE NICKERSON—Valleybrook Road, Chester Heights, Pa.

the EDITOR'S NOTES

Many times members and friends write in asking for details to further explain exactly what *Parastudy* is. Let us try, once again, to explain our functions and ideals as an association.

Parastudy, incorporated in 1959, is devoted to research and study in physical, mental and spiritual areas of growth.

OUR BASIS is that whatever each member already believes may be supplemented or adjusted by thoughts presented in group discussions or publications, so that our mental doors may be kept open to any possible truths. Many backgrounds and religions are represented by individual members. To voice our only promise, that of brotherhood between all men, we have selected the axiom, *"The Invisible Bond Is The Strongest."*

OUR PRIMARY INTERESTS are E.S.P., philosophy, comparative religions, science and scientific theories, psychology and parapsychology, hypnosis, and psychic phenomena. Members are free to accept any idea or theory.

OUR BACKGROUND . . . although not centered around any individual or specific line of thought, *Parastudy* is the outgrowth of the *Brookside Study Group*, an informal gathering of friends interested in the development of the Zoe Nickerson work. Zoe's particular ability, which has been reported as running parallel with that of Edgar Cayce, is, at the present time, utilized by *Parastudy's* research and publications committees. For further information on Zoe Nickerson refer to ORION MAGAZINE's *For Every Question, An Answer* (Dec. & Oct., 1958), *Healer In The Desert* (series, Mar. to Dec., 1960); EXPLORING THE UNKNOWN's *Zoe Nickerson's Little World* (June, 1960); PSYCHIC OBSERVER's *Going Into Samadhi* (Jan. 25, 1960); THE GUIDING LIGHT's *Zoe-In-Samadhi* (Nov. & Dec., 1959), and *One Woman's Most Precious Gift* (Jan., 1959); THE ABERREE's *Red Hands In The Desert* (series, Sept., 1959 to May, 1960).

PUBLICATIONS of *Parastudy* are "IS," a printed magazine published quarterly for members, containing articles and reports contributed by many outstanding personalities in the field of parapsychology. In addition, a bi-monthly report of association news *"Parastudy Review"* is mailed to all members, as well as a free "bonus" release of material based on our primary interests.

MEMBERSHIP ALSO ENTITLES YOU TO the use of 1,500 books from the circulating library which may be borrowed for only 25c each, and hundreds of magazines and pamphlets. Library materials can be sent anywhere in the United States, Canada, and Mexico.

Other privileges are overnight accomodations for visiting members, open house each Monday evening, and participation in study groups in person and by mail.

UNIT GROUPS or discussion groups can be formed in any area of the country for the purpose of bringing together like-minded people, and for bringing to the attention of the public such subjects and phenomena as we are studying.

RESEARCH activities of *Parastudy* at the present time include work in E.S.P., hypnosis, spiritual healing, study of Biblical history and interpretation, nutrition, spiritual awareness, symbology, dreams, para-sensory faculties of animals, meditation, astrology, occult chemistry, Atlantis and Lemuria, numerology, mental maturity through myths and legends, gem stones and minerals, the art of good living, personality: self-created, and the study and evaluation of the Zoe Nickerson work.

If you are not yet a member, and are interested, please write your name and address, enclose with a $5.00 check for one year's dues, and mail to the Membership Chairman, *Parastudy, Inc.,* Chester Heights, Pa.

"IS" is an open forum magazine wherein any and all viewpoints may be discussed—pro and con. It is published, finances permitting, four times a year by PARASTUDY, Inc., Chester Heights, Pa. It is unbiased in its approach to any subject and the opinions expressed are those alone of its writers. All material submitted for publication consideration is required to be submitted on a non-remunerative basis. The editor accepts no responsibility for the opinions expressed by contributors. We reserve the right to select or reject material or ads, and to edit as necessary. Material appearing in "IS" may be reprinted elsewhere following permission granted by the Editor. A copy of reprints and the publication in which they appear should be sent to the Editor.

"the invisible bond is the strongest"

Publication No. 27
Autumn, 1961

SUM AND SUBSTANCE

The Editor's Notes	1	*George Nickerson*
Mosaic	2	*Mae Newton*
The Fox In The Well	5	*Sokei-An*
A True God	7	*Alphia Hart*
I Was Born With A Caul	8	*Queena Davison Miller*
Man And His Mental Body	9	*Zoe-in-Samadhi*
The Littlest Spirit	10	*Arthur J. Burks*
Closing The Gap	14	*Jeanne S. Bagby*
Extracts From Samadhi Work	15	*A Compilation*
Why Do We Pray?	16	*Muriel Sanatsan*
Truth Is Stranger	17	*Lora Deinken*
The Pillar	18	*Question Forum*
There's A Genius In You	19	*Paul Martin Brunet*
Groups	21	*George Maag*
Special Report	22	*Parastudy*
The Element Faith	24	*Martha Baker*
Why Vegetarianism?	25	*Annie L. Martin*
Welcome, Confreres!	27	*New Readers*
Litera et Commentari	28	*Confreres*
Religious Analogy	30	*Frank William Pooley*
Parastudy Book Shelf	31	*Dorcean Steffesen*
Lucemio And I	34	*Armand Roman*

1961 SPONSORS

Jeff Coats, Mr. & Mrs. Robert L. Smock, Estella Fox, Ella S. Hanford, Mae Newton, A. William Bothmann, Robert Seamon, Elinor T. H. Kumler, Tony Runco, Box 777, A. R. Hunter, Ruth W. Allewelt, Marion L. Gipe, Malcolm Cole Spensley, Dr. John W. Aiken, Dorothy Dann, John Colotelo.

1961 Junior Sponsors

Julia R. Bowman, Alfred Becker, Isobel McKnight, William T. Hobson, Kenneth E. Garberson, Gertrude Sachs, Maria Loechner, Hazel I. Diaz Pumara, Ruth Niles, Leone Kline, Neta C. Boone, Ruth Gershon, Everal Venton, Rachel L. Pollock, Shirlie P. Bowen, Katherine Y. Cox, Harry E. Allaire, John E. Burbey, Ida E. Lindblow, Adelia Smith, A. J. Spencer, William L. Klug, Martha Morrison.

"IS" OPEN FORUM MAGAZINE is printed on a non-profit basis by PARASTUDY, Inc. It is distributed among the association members as a membership bonus. Correspondence should be addressed to the Editor:

GEORGE NICKERSON—Valleybrook Road, Chester Heights, Pa.

the EDITOR'S NOTES

Many times members and friends write in asking for details to further explain exactly what *Parastudy* is. Let us try, once again, to explain our functions and ideals as an association.

Parastudy, incorporated in 1959, is devoted to research and study in physical, mental and spiritual areas of growth.

OUR BASIS is that whatever each member already believes may be supplemented or adjusted by thoughts presented in group discussions or publications, so that our mental doors may be kept open to any possible truths. Many backgrounds and religions are represented by individual members. To voice our only promise, that of brotherhood between all men, we have selected the axiom, *"The Invisible Bond Is The Strongest."*

OUR PRIMARY INTERESTS are E.S.P., philosophy, comparative religions, science and scientific theories, psychology and parapsychology, hypnosis, and psychic phenomena. Members are free to accept any idea or theory.

OUR BACKGROUND . . . although not centered around any individual or specific line of thought, *Parastudy* is the outgrowth of the *Brookside Study Group*, an informal gathering of friends interested in the development of the Zoe Nickerson work. Zoe's particular ability, which has been reported as running parallel with that of Edgar Cayce, is, at the present time, utilized by *Parastudy's* research and publications committees. For further information on Zoe Nickerson refer to ORION MAGAZINE's *For Every Question, An Answer* (Dec. & Oct., 1958), *Healer In The Desert* (series, Mar. to Dec., 1960); EXPLORING THE UNKNOWN's *Zoe Nickerson's Little World* (June, 1960); PSYCHIC OBSERVER's *Going Into Samadhi* (Jan. 25, 1960); THE GUIDING LIGHT's *Zoe-In-Samadhi* (Nov. & Dec., 1959), and *One Woman's Most Precious Gift* (Jan., 1959); THE ABERREE's *Red Hands In The Desert* (series, Sept., 1959 to May, 1960).

PUBLICATIONS of *Parastudy* are "IS," a printed magazine published quarterly for members, containing articles and reports contributed by many outstanding personalities in the field of parapsychology. In addition, a bi-monthly report of association news *"Parastudy Review"* is mailed to all members, as well as a free "bonus" release of material based on our primary interests.

MEMBERSHIP ALSO ENTITLES YOU TO the use of 1,500 books from the circulating library which may be borrowed for only 25c each, and hundreds of magazines and pamphlets. Library materials can be sent anywhere in the United States, Canada, and Mexico.

Other privileges are overnight accomodations for visiting members, open house each Monday evening, and participation in study groups in person and by mail.

UNIT GROUPS or discussion groups can be formed in any area of the country for the purpose of bringing together like-minded people, and for bringing to the attention of the public such subjects and phenomena as we are studying.

RESEARCH activities of *Parastudy* at the present time include work in E.S.P., hypnosis, spiritual healing, study of Biblical history and interpretation, nutrition, spiritual awareness, symbology, dreams, para-sensory faculties of animals, meditation, astrology, occult chemistry, Atlantis and Lemuria, numerology, mental maturity through myths and legends, gem stones and minerals, the art of good living, personality: self-created, and the study and evaluation of the Zoe Nickerson work.

If you are not yet a member, and are interested, please write your name and address, enclose with a $5.00 check for one year's dues, and mail to the Membership Chairman, *Parastudy, Inc.,* Chester Heights, Pa.

"IS" is an open forum magazine wherein any and all viewpoints may be discussed—pro and con. It is published, finances permitting, four times a year by PARASTUDY, Inc., Chester Heights, Pa. It is unbiased in its approach to any subject and the opinions expressed are those alone of its writers. All material submitted for publication consideration is required to be submitted on a non-remunerative basis. The editor accepts no responsibility for the opinions expressed by contributors. We reserve the right to select or reject material or ads, and to edit as necessary. Material appearing in "IS" may be reprinted elsewhere following permission granted by the Editor. A copy of reprints and the publication in which they appear should be sent to the Editor.

"the invisible bond is the strongest"

MOSAIC

by mae newton

The answers to the priests' questions in the form of complaints against them in "the word of the Lord to Israel by Malachi" were meant for man's welfare, not to humor God. If all similar complaints were lifted from their Biblical context, the list would be formidable. However, they all relate to one—that of *man destroying himself.*

Zoe Nickerson concluded her samadhi study on this Biblical chapter with the words: *"Symbolically, today,* the message of Malachi is to keep bodies strong, minds clear, so that purpose and direction can be fulfilled, and spirits turn to God." The manner in which man depletes his body, disrupts his mind, and turns his spirit away from God is the meat of the complaints against him.

We will repeat the priests' questions: (1) "Wherein hast thou loved us?" (2) "Wherein have we despised thy name?" (3) "Wherefore have we dealt treacherously?" (4) "Wherein have we wearied him?" (5) "Wherein have we robbed thee?" (6) "What have we spoken so much against thee?" (7) "What profit is it that we have kept his ordinances (ritual) and that we have walked mournfully before the Lord of hosts?"

The symbolic level of the Bible is always its spiritual meat, and the letter its conditioning milk. Paul wrote, "For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of *use* have their *senses exercised to discern both good and evil."*

The Malachi objective is "Then shall ye return (re-turn toward truth) and *discern* between the righteous and the wicked, between him that *serveth God and him that* serveth him not." This returning and discerning is done in man's consciousness so that he becomes self-aware of his thought content and motive, and whether they are flowing in the direction to serve the good (spirit), or the many purposes of the carnal mind. Malachi explains this thought process thus—"Then they that feared the Lord (*regarded* truth) spake *often* one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that *thought upon his name."* Biblically, the name of anything describes its nature, and to think upon the name of the Lord means to think upon the nature of God, so that we may discern through revelation. Lack of spiritual discernment is apparent in all the priests' questions, culminating in (7) which expresses the attitude of—we have performed all this ritual *for you,* Lord of hosts, in order to keep your demands pacified, *but what has it profited us?*

That the intervening centuries have not greatly changed man's attitude toward serving Spirit is evident in the confusion of man's mind and personal affairs, the state of his body, the muddle of the world picture in general—all bearing witness that he would prefer to justify his own standards of right and wrong than make the effort to lift them to the level of spiritual discernment, and serve the creative purpose and himself on a higher level. That man's transgressions are directed against his own mind, soul, and body is not yet realized by the masses. God-worship is still a mingling of many motives so that, in truth, they serve him not.

Sected religion was vested in the spirit that a respective set of creeds and ritual were preferred by God. It is time man comprehended that the church, ritual, and creed were established by man and for man, because of man's own needs. Although today's ritual is not the bloody thing it was even in the time of Jesus, who worked to overthrow it, much of the motive still prevails—that of seeking to establish communion with the *concept* of an external God through external media. The words of Isaiah are today

applicable in their spirit. "Hear the word of the Lord . . . I am full of the burnt offerings of rams . . . When ye come to appear before me, *who hath required this at your hand, to tread my courts?* Bring no more vain oblations; incense is an abomination unto me . . . sabbaths, the calling of assemblies . . . it is iniquity . . . I am *weary* to bear them." This is an effort to point out there is but one avenue of communion with God, and that is *in consciousness.* Jesus said, "Believe me, the hour cometh . . . and now is, when the true worshippers shall worship the Father in *spirit* and *in truth.*"

Unless the Father is acknowledged as the ever-present spirit and life within, man blocks awareness, revelation, of his own God-nature so that in one way or another he is constantly asking the first question of the priests. "*Wherein* hast thou loved us?" However, it is man's love for God, not God's for man, that is lacking. When man can live with himself and others in harmony and love, approve his thoughts and actions through *discernment* (because he works at cleansing them through prayer and introspection, forgiving himself and others), he will be filled with the awareness of God's love for him. He will understand that the Love aspect in the Law, which declares he shall reap what he sows, is for his own ultimate protection. If man could attain to the *power-aspect* of the sons of God *minus its love-aspect,* the avalanche of ensuing evil would destroy him. Somewhere in the recesses of his consciousness man recognizes the existence of this spiritual law, which accounts for his ability to assume and *feel* the burden of guilt. To establish the harmony of balance, the mind must have a sense of real stability and security, and this can become a reality to man only under the government of order within the law of spirit. In the burden of a guilt that carries no recognition on the conscious plane of reaping what was sown, man is so miserable (unless the guilt burden is relinquished by cleansing through the spirit), he will find devious ways to punish himself to *experience* reactive law because, for his own preservation, he knows it must exist. In God-order and Law we were created, and to the law and order of the spiritual self we must eventually return, or consummate (consciously or at subconscious levels) our own destruction. This, in essence, is the Biblical story of damnation and salvation.

The *profit,* then, of keeping God's ordinances (universal spiritual law, not merely token ritual) is the freedom and power of a Son of God, and in this effort we walk joyfully, not mournfully as did the priests with their burden of ritual. In bestowing upon man the "power to become the sons of God" with its infinity of blessings, *wherein has not the Father loved us* answers the first question.

Is this to say that the church-temple and its efforts have no place in man's spiritual growth? The answer here is apparent not only in recorded history of what has happened to nations and peoples who have tried to stamp it out of their heritage, but also in the events of today under communism and its Godless, churchless regime. From the early *tent of Jehovah* to the modern structure, the temple symbol remains a necessary spiritual cradle in evolving society because in a concreteness that can be seen, it is a constant reminder of the reality of spiritual law in the unseen. If kept pure, it is spiritual milk. The hindrance to further spiritual growth arises when the structure and/or organization is *mistaken* for that which it stands to represent and man clings to the external picture instead of to God within. Whether literal or allegory, the story of the distraught woman who cried "I have lost my crucifix! All I have left now is God" is, spiritually, a grim one. Many channels of spiritual wisdom are open for man's enlightenment, but when he makes the channel a *substitute* for his own effort toward inner communion and revelation, he is mistaking the creature for the creator, and consequences will follow this error. The truth is —"unto *me* every knee shall bow".

That the *mind* of man is the *seat* of all his transgressions is so repeatedly emphasized in the Bible this truth becomes its cornerstone. However, in the training directed toward *control of actions* rather than the cleansing of and dominion through *thought,* man has built his temple-body and his experiences on a cornerstone of sand. The condemnation of man early in Genesis was "that *every imagination of the thoughts of his heart was only evil continually.*" This same

complaint is stressed in both the Old and New Testaments. In the words of Jesus—"Woe unto you, scribes and Pharisees, hypocrites: for ye make *clean the outside of the cup* . . . but within they are full of extortion and excess . . . *cleanse first that which is within* the cup and platter, *that the outside of them may be clean also* . . . for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleaness . . . ye also outwardly appear righteous *unto men,* but *within* ye are full of hypocrisy and iniquity."

"Dead men's bones" symbolizes the dead in spirit, dead to the awareness of God-within, and of the body being the temple of that spirit, of whom Jesus said, "Let the *dead* bury their dead." And to whom Paul said, "Know ye not that *your bodies* are the members of Christ? . . . that *your body is the temple of the Holy Ghost which is in you* . . . I beseech you that ye present your bodies a living sacrifice, holy, acceptable unto God . . . be not *conformed* to this world" (its concepts and way of thinking) "but be ye *transformed by the renewing of your mind,* that ye may *prove* what is that *good,* that acceptable, and perfect will of God."

To *despise* the name of God is to *reject* this nature. As explained, Biblically, name *describes* nature. To reject establishing in consciousness ideas of God, of ourselves, in agreement with the truth of the *Father* nature and man in this image of spirit, constitutes this transgression. Man cannot express the "son of God" image if his own images, mental pictures of himself, *concepts of thought,* are not *fathered* by the *spirit of truth.* Concerning the true sons of God-consciousness Paul said, "For as many as are *led by the Spirit of God, they are* the sons of God."

It is clearly evident in the words and works of Jesus that he *saw himself* in his mind's eye only in the *nature* of God, the offspring of the Father within. The Christ by definition is *the Annointed, the consecrated,* and man *annointed of the spirit of truth* in his own consciousness is the only begotten of the Father—the only *type* son God-created. Man conceived (through the ritual of his *false* thinking) in the *image of man,* is not the *likeness* of God-nature, but of the imaginings (conceptions) of his own heart. To transform that likeness to God image, the concepts of the consciousness structure must be renewed, made anew. This is a project beyond man's will power. Only the mighty cleansing and reconstruction action of prayer from the soul-depth of humility to spirit, the stimulating refreshment bestowed at the height of the "Praise of *thanksgiving",* and devotion to *"thought upon his name'* (nature) will re-shape man anew in the image of spirit. However, a "double minded" (dual thinking) "man is unstable in all his ways . . . let not that man think he shall receive any thing of the Lord." As in anything to be accomplished, *persistence* here must be faithfully adhered to, for it is not merely the fleeting concept with which man has to deal. The very concepts, the encrusted ideas, which are often man's right eye, or the right arm (strength) of what he believes, are the offenders, the *treacherous* ones, betraying the expression of the God-nature within and wrecking havoc in the body-temple.

Treachery is always conceived in the mind, as are all of man's evils. The Judas kiss was but the external act of betrayal—the plot was hatched and seen as completed in detail in the mind of Judas and those of his conspirators considerably ahead of the *action* betrayal.

As we abide by the instruction to "Watch and pray", the shadows of coming events for us will be *recognized as present* in seed form in our own thought processes. The image of that which is good, supported by *expectation* (*feeling of acceptance*), or the fears and the *trust* we place in their evils, will form their respective mental pictures of our today and our future. It is our "reasonable service" to *renew* the concepts behind the pictures of that which we do not want to experience. The trio of sin, disease, and death—*we create them* by accepting them as the *reality,* sending out thought *tendrils* to latch onto these destructive concepts—*mis*-conceptions concerning the truth of man's being in spirit.

"What have we spoken so much against thee?" Again, words are but emanations of

(Continued on Page 16)

SOKEI-AN SAYS

THE FOX IN THE WELL

Buddhism has existed since the primitive age of India. It underwent many changes, but its profound principle has never changed. The principle of Primitive Buddhism was to retreat into one's own mind, abandoning the influence of one's surroundings.

The primitive sutras from the early times of Buddhism on which I now comment are called the Agamas in Sanskrit, the Nikayas in Ceylonese. You can see some Zen element in these small sutras. If a blind monk translates them, he will eliminate some important truth. A real one will catch it and keep it in the translation. An enlightened monk will see the truth in them.

A monk who lived in a wood near a village in the territory of Kosala attained the supernatural power to read others' minds but was still unable to abandon the afflictions of his own mind. To attain the supernatural power to read others' minds one must attain five supernatural powers.

The first is the power to transform the physical body into many different states at will. One who has this power can pass through a keyhole, walk over the waters of the sea, stop the gong sounding into a faraway temple, stop the boat sailing on the faraway sea, or stop the hurricane, as the Bible relates that Christ did. He can change one thing into five million things, and he can change five million into one; he can seat five thousand in a ten-foot square room. You Christians call these miracles.

The second is the power to see through everything to the end of the universe in many directions at once, penetrating brick walls, stones, and earth.

The third power is to hear everything. One who has this power can still hear the gong that has been resounding through space from the time of the Buddha. This gong repeats the sutras that were the teachings of the Buddha. One who has this power can hear the recitation and understand its meaning.

The fourth power is to see through the past, present, and future.

The fifth power is to read others' minds. In the past, where were you? Before mother and father, where were you? What were you? In the future, after your death, where will you be? In what stage is your mind, enlightened or not? Were you a horse, snake, cat or dog, human mind, or devil's mind? Such things can be perceived with this power.

These are the Five Supernatural Powers. But to complete the attainment of the supernatural powers one more must be added, the power to understand Emptiness. With this power one can annihilate one's own existence.

A monk in a chinese temple was pursued by a messenger from Hell. "You must come down to Hell, by the order of Yama, the King of Hell."

I have not yet attained enlightenment.

The monk said: "Oh, I have been so busy. Please wait three days."

The messenger, a demon, went back and reported this to Yama in Hell. Yama said, "Go back immediately and seize him! If he is enlightened you will not be able to find him any more."

The demon with his black wings cut through the earth and went to the temple. He searched through heaven and earth, through all the universe, but he could not find the monk, who had disappeared. After he had attained enlightenment, he had vanished completely. No angel from heaven, no demon from Hell could find him. This is the power to annihilate one's own mind without changing one's physical or mental body. This is a strange supernatural power. When this power has been won the study of Buddhism comes to an end. Until that time one cannot say he has attained enlightenment.

The monk had not attained this final enlightenment, but he had attained the Five Powers. At sunrise he went out of the woods to a nearby well. Approaching the well he seized the rope to pull the pail up from the water. It was heavier than usual. He looked in the well and in the darkness

saw something in the pail with two green eyes looking at him. He was frightened. What was it? A preta? A demon? An evil spirit? He looked very carefully into the dim light and discovered that it was a fox. In the night the fox had come to drink water. Its weight had carried it down to the surface of the water when the rope passed over the wheel at the top of the well. The fox had tried to get out of the well but failed. It thought: "Now the sun is rising; the farmer will come and find me. He will be afraid of me and injure me, kill me." And it looked up at the monk's face: "You also are afraid of me. You cannot drink the water so long as I am here. Why don't you rescue me from the bottom of the well and let me go?

The monk read the fox's mind and he made this poem.

The Sun of Wisdom, Tathagata, is rising.

It has left the tree tops and now speaks Empty Dharma.

For a long time I have been afraid of my own mind.

Now I let it go.

Then he pulled on the rope and let the fox go. When the fox went the monk attained final enlightenment and became an arhat. This is all that is written in the sutra. This primitive sutra is quite lovely. The Mahayanists later would take one hundred pages to explain this poem but this sutra is just nine lines and that is all. If you have attained you can see through this sutra. If you have an enlightened mind you certainly can understand it.

The sun of Wisdom: In Mahayana Buddhism. Buddha is symbolized by the sun, Varirochana. The physical sun shines daily but Buddha the Universal sun shines day and night. It is Wisdom, Tathagata, the Reality of all existence. It is your enlightenment. *Is rising:* Shakyamuni Buddha was born and now is rising to teach us to destroy our darkness of mind.

It has left the tree tops: As the sun rises from the wood, as Shakyamuni rises from darkness, my own enlightenment leaves the tree tops and now speaks Empty Dharma. "Empty Dharma" means Buddha's Buddhism, Shunyata, Emptiness.

Without physical change one can change one's physical shape, can annihilate oneself. In deep sleep one's self is annihilated —someone else can see you there but you yourself are nowhere. Of course this is not enlightenment, for you are asleep. But with your enlightened mind you must grasp it at that very moment. This is difficult, of course. When you awake you are not asleep. When you sleep you are not awake. How do you combine these two states in one and grasp it? This, of course, is the profound principle of Buddhism. The Sixth Patriarch explained that it is like the light of the flame and the body of the flame. The unconscious state is the flame itself, and Wisdom is the light of the flame. The flame and the light must be one but you think of it as two, so you cannot grasp that moment. When you do, it is Empty Dharma. When you enter the body of the flame you realize this Empty Dharma. While you are looking at the light from the outside, you find only the term, the word, *empty*. It is not real Emptiness, but a vision, a dream. You have to destroy the vision of Emptiness, the dream. It is not reality. Scrape off that *empty* and you can take the real attitude of the Zen student. Don't think of Emptiness. Forget that Emptiness. Then you come very near Emptiness. *Now speaks Empty Dharma.* The sun in the sky leaves the tree tops and is shining brightly, preaching a universal sermon of Emptiness, radiating through all space and time.

For a long time I have been afraid of my own mind. There was something in his mind —ego, self-consciousness, selfness. He could not annihilate his own existence. "I" is like a big spike of iron from throat to tail! The monk feared this. It must be annihilated, but through his meditation he could not crush this I-ness; therefore he could not go through the last entrance. But when the monk let the fox go, in that moment he abandoned self. *Now I let it go!* He attained enlightenment. This is short sutra but a precise and accurate one.

Reprinted from **ZEN NOTES** with permission.
Mary Farkas, Editor
156 Waverly Place, New York 14, N. Y.

The greater part of your troubles lies in your own imagination, and so you may free yourself from it when you please.

MARCUS AURELIUS

A TRUE GOD CAN BE NEITHER DEFINED NOR LABELED

By Alphia Hart

God, as some pulpit denizens will confess, is "ALL." Then, they spend the rest of the boring hour or so enumerating all the things God can't be, because He doesn't have to do the things you must do to get Him to forgive you for doing the things He wouldn't do—but DID DO, and worse, back in the Old Testament days.

Of course, it's quite possible that the confusion over a definition for "God" is not around the world God at all, but around the word "ALL." Maybe "all" doesn't mean what we've been taught it means, and instead of disputing with the Church over how All is God, we should get more basic-basic and find out what is All.

Some of the trouble which can arise in trying to make sense out of the God-business is shown in a projected project by Max Freeman Long, in which he suggests a new religion," "tied to psychology," which seeks to teach what we know about God and not what we have been told about God, as is the case with followers of the many sects, cults, and isms. But, apparently, he has stepped into a hornet's nest.

Many members are willing to go along in his researches into the "miracles of Huna," but few are willing to tamper with their religious concepts, or if they have "had a bellyful" of the miasmic swill of theology, they want no "religion" label tied to their findings or beliefs.

In spite of his initial rebuffs, Mr. Long asks some pertinent questions that may be a bit embarrassing to those daring to find answers. He suggests an abandonment of "What-I-Was-Taught" religion, and a little independent thinking for ourselves. "After recognizing the fact that the human mind cannot understand the way a divine mind may think, and after admitting that we cannt grasp the idea of anything which does not have a beginning and an ending, limited by time and space, we must go on to decide for ourselves, individually, what concept of FIRST CAUSE or CAUSELESS SUPREME BEING best satisfies us," Mr. Long says.

Which sounds like a good start, altho we'd not include the preamble that "the human mind cannot understand the way a divine mind may think." This is a revision to Churchianity which relegates man to the worm-level and places God outside of us and in judgment over what we do and think. If we "cannot understand the way a divine mind may think," we also must admit that we can't even know if there is a divine mind, and if there is, why it may be necessary for it to think. We are attributing to a possible "divine mind" characteristics of the human mind which is right in line (only on a broader scale) with the original church concept of a God in man's image, sitting on a cloud, with a Book of Judgment in which He writes down each deed, thought, and fallen sparrow.

We're not setting ourselves up as a know-it-all, because our background includes the same religious fungi in which it is almost impossible to separate the toadstools from the mushrooms. We believe what we are taught, altho we may give lip-service to a disbelief in those teachings. We know an ex-Catholic who can say nothing good for his old religion—its personnel or beliefs —yet crosses himself if anything goes wrong, if a cat crosses his path, or before he eats some types of "forbidden food." We suppose he has some logical rationalization.

Whatever one may consider God, the mind-picture of a Deity probably is man's insisting on needing a "cause" on which to place the blame for everything—including his own beingness and creation. For him to admit that he, himself, with powers he's unwilling to admit having, may be responsible for it all, would be to drive himself insane with the thought of all that responsibility. Just as one forgets much of his "eternity" so that he will not be haunted by the things from which even so-called "death" may be an effort to escape. Several point out that there is no reason for man ever to abandon a body—if he's willing to keep it in repair. Yet who does? Or has?

One evening, a group was discussing religion, and God, and altho most of us were what is popularly known as "free thinkers," none came up with the same definition for God. To one He was Thought, and another said He was a Spirit that pervaded everything, a third said God was Supreme Consciousness, and still another said God was merely Natural Law that ruled all physical and spiritual beingness.

The writer had no definition. "God just "IS," we insisted.. "ANY definition—even that God is All—is a limitation, because you are inferring that God is not not-all."

"How can there be a not-all?" one of the group demanded.

"I don't know," we replied. "At the same time, how can there be a not-God? If you are defining God, then you also are limiting Him, because when you say what He IS, you are at the same time saying what He is not."

"Anyway," we added, when we had been thoroughly chastised for our ambiguity, "why not liken God to that thing you're drinking out of," and we pointed to the aluminum container which sparkled from the drops of dew on it's exterior. "What do you call it?

"Why, it's a glass—even if it is made of aluminum," our friend said. "It's a glass because it's in the shape of a glass, and is doing the duty though it isn't a glass, it's a glass."

We grinned, while he went on and on, ending with, "Well, then, what would you call it?"

We didn't answer. We'd made our point. Labels can be so damned confusing.

Even labels for God, who shouldn't need a label, nor a defense. He is, or He isn't, and if He isn't, we'd better get up off our knees, or out of our closets, and start doing the things we have been begging Him to do for us.

Trying to find out what God IS is a good start; churches for too long now have been trying to sell us on what God is not—or couldn't be—if he really, truly were God.

I WAS BORN WITH A CAUL

By Queena Davison Miller

Do strange things happen to everybody, such as happen so often to me? For instance, yesterday.

But to begin properly, it was just a week ago that I suddenly thought, vividly, of a friend who lives in a neighboring city. I had not seen her for at least three years.

"I'll ask her," I thought, "to come over for a visit. We could see a show or two, or go shopping together, or just enjoy talking over old times!

The idea was so persistent that I moved about the house making plans for the visit, as though it were all arranged. However, the clutch of a recent attack of influenza still held me, and each time I sat down to write the note I asked myself if it might not be wiser to wait a few days. The house was beginning to look neglected, and energy was returning slowly.

Then some inner voice would urge, "Why wait, you know Jean wouldn't care whether those living room windows were shining clean, or cupboard shelves neat, or the floor waxed!"

This sort of argument went on within me until last Monday, about one o'clock, when an invisible hand seemed to take me by the shoulder and propel me to the telephone.

"You have dallied long enough. Make that telephone call and make it now!" the voice demanded.

I called, but Operator reported "no answer". About five o'clock I tried again. My friend came to the telephone, out of breath.

"We were just putting the car away, and I hurried up the basement stairs," she explained. "We just came home, my sister and I."

After the usual meaningless how-are-you, and pretty-day, I hastened to tell her what I had in mind.

"Can you come?" I asked.

Her voice changed then and she spoke with difficulty. "Oh, I couldn't. I couldn't. Not just now."

"But why not?" I insisted.

"Queena, haven't you heard?" she

asked. "The funeral was this afternoon!"

I was aghast.

"Oh, Jean," I gasped, "tell me what has happened!"

She went on then to tell me how she and her husband, on their way ot California for a long-looked-forward-to vacation, had, on the very day I had begun to think of her so vividly, reached a small town in southern Washington, where Mr. W. became ill, and in two hours was dead. The heart attack was first, unexpected and sudden.

From the moment trouble and grief had come to her, I had been constantly in mind of my friend.

"Jean," I said, over the telephone, "there must be invisible bands of waves that reach from friend to friend, and great experiences can apparently set them to vibrating. I am sure that my constant thinking of you this past week was the result of some message received inexplicably by a part of my mind of which I have no conscious knowledge. But the message was translated into something I could understand: that I wanted to see you!"

This is just one of the strange things that happen to me. There was the time I sat sewing buttons on a coat, and I began to think, again very vividly, of another friend who, though she lived in the same city, I had not seen or talked to for two years.

"As soon as I sew on this last button, I am going to call Maude," I said to myself.

Just then the telephone rang, and I went to answer it.

"Hello, Queena," her voice came, "this is Maude."

Then there was the time a neighborhood youngster stopped at our house on the way to a grocery store. As he was ready to leave, he turned in a mild sort of desperation and said, "I can't remember what my mom sent me to get!"

I opened my mouth, and out popped one word. "Lard!"

"That was it!" he replied, and went up the street whistling.

Then once I was on my way to a tea, in a car with three other women. Suddenly a sort of compulsion hit me, which I could not deny.

"I have to go back home!" I said. "I just have to! Let me out at the next corner. I'll catch a bus."

They probably thought I'd forgotten to turn off the iron, and I didn't make any explanation.

I got home just as my son came up the walk.

"Surprised to see me?" he asked. "Three of us are driving through to attend a conference and I can stop just for an hour or so. The others will come to pick me up before long. I was hoping you'd be home. Would have hated to miss you!"

Are such experiences common? Do they happen to everybody? Or only to those of us who were born with a caul, or a "veil," as my Grandmother said. That would have been a completely satisfactory explanation for the Grandmothers and the midwives of her time.

MAN AND HIS MENTAL BODY

(Zoe Nickerson **samadhi** study #933)

The subject we know least about is man himself. That we know man is, we can see through the physical senses, feel through contact with the physical body, with the experience of having a physical body, and to know that we really exist is an experience of developing consciousness from birth forward.

We know that we can think. We know we have a physical body, therefore WE ARE. That the physical body needs care is also shown to us from birth forward. Man as a species *is not* self-sufficient unto himself from the moment of birth.

He depends upon the power of the mother and perhaps even of the father to shield, protect, feed, until strength is gained and the physical form filled and developed through nourishment and, even then, through a need for certain amount of supervision regarding diet to maintain strength and health of the physical body.

Again, if we study this aspect of man completely, exploring all facets of physical care, nutrition, well-being, we cannot help running into areas of opposition or paradox,

at least seemingly so, for we will discover that nutrition alone will not support a strong healthy physical body.

If in the mind, or the *mental* body, there is negativity, opposition and resistance to experience and expression on the physical level in the physical world, the mental condition will effect all other vital organs of the body, rendering them weak or helpless to digest and absorb the nutrition supplied to it. Therefore we find that *mind* is a controlling factor in the well-being physically of man and certainly spiritually as well. What is mind that it has this power to build, to destroy, to increase and expand, or to shrink and wither? It is not that which can be seen but rather a "something" that can be used by man to the degree of his own ability to utilize same, and to adjust the growth of the soul within the brain structure (which is the instrument receiving and returning mind in various levels of consciousness and development).

If this is an unseen power, it must therefore be able to penetrate physical matter; it must surround, pierce and fill all space about us. It is a part of universal consciousness taken in, absorbed, trimmed to our own need and utility with the help of will, the creative urge to express in terms of our own ability and learning and, therefore, something that in itself is perfect. It is the individual who limits the expression of same through the degree of understanding —sometimes through psychological disturbance, sometimes through accumulation of false ideas, suppression, pushing the perfect consciousness, the growing one, out or to the background or deep where it will not touch, show, hurt, disturb or change that which the individual is accustomed to or surrendering to.

It is a power; it is a force that makes man highest above all other kingdoms. Now we see that those interested in determining the measure of this force, the nature of it, tend to think in terms of energy. Energy is an expression of a different type of force that is created through destruction. That which is used, spent, burned creates energy. And energy lasts relatively to the amount of expense, expenditure or using-up of matter seen or unseen. Therefore, we cannot say that the forces of consciousness can be expressed in terms of energy. For consciousness is *never* spent, never used or burned-up. IT IS ETERNAL.

The physical unit, the matter, may weaken or become spent through heavy use or application of consciousness but the *consciousness itself* remains ever perfect, limited only by the inability of the organ, the physical body, to bring it through into expression and utilization.

THE LITTLEST SPIRIT

By Arthur J. Burks

He came from somewhere, out of the desk drawer, probably, and sat on Navy Regs, facing squarely up to Four Stars. Four Stars took off his glasses and rubbed his eyes. The Little One was still there, all six inches of him. He waited for Four Stars to make some comment. Four Stars didn't. He began to whistle piercingly, the Little One did . . .

"From the Halls of Montezuma . . ."

"That," said Four Stars, loudly, "will get you nowhere." Four Stars lowered his voice and looked guiltily right and left. If anyone *saw* him, in conversation with the Little One! "You don't belong here."

"I don't belong anywhere else!" said the Little One, in the keenest kind of a voice. "And I was here, there and everywhere before you were even dreamed of, begging your pardon, sir, for being so frank. Don't think, just because you wear four stars . . ."

"I earned them!" snapped Four Stars, forgetting to keep his voice down. "I came here the hard way!"

"I know all about you, General. I know things about you nobody else does; things you'd *never* tell."

"And you're here to blackmail me, maybe?" said Four Stars.

"Not at all, sir. Not . . . at . . . all!" said the Little One. "It's just that you have been talking about me to other leathernecks, writing about me, libeling me sometimes, and I figured it's time I showed up to take my own part."

"You're out of uniform, you know," said Four Stars. "Officers don't wear leather leggins any more."

Instantly the Little One's legs were neatly

clad in blancoed canvas leggins.

"Quickest change I ever saw," said Four Stars. "But enlisted men don't wear that kind of leggins any more, either."

"Leggins beggins, General, who cares?" said the Little One. "So long as I wear leatherneck stuff, it doesn't matter. I don't show myself to anybody."

"And I find that showing yourself to me is embarrassing, or could be if someone came in . . ."

Someone came in, but the Little One had vanished, probably back into a desk drawer. Four Stars transacted whatever business there was, and Three Stars, with whom he transacted the business, went back out. But at the door he turned.

"I thought I heard someone talking, rather an odd voice, Sir," said Three Stars.

"As you can see," said Four Stars blandly," I am alone. And I don't talk to myself!"

The door closed. The Little One sat on Navy Regs again.

"See what I mean?" said Four Stars.

"I was away ahead of you, sir. I know my business."

"And what, may I ask, *is* your business?"

"Not much, not much at all. Just this. Without me you'd not have jot or tittle of that *esprit de corps* you're always talking about. I'm its troubleshooter. I'm its essence. I always have been, clear back to Phoenicia Pharsa. She . . ."

"The Marines don't go back that far," said Four Stars.

"Much *you* know, begging your pardon, sir!" rasped the Little One. "The Marines go back to the first log the first monkeys rolled into the first river the marines ever crossed—*sir*. I was there. If I hadn't been, the first marines wouldn't have had the guts . . ."

"*What* are you?" interrupted Four Stars, who was always finding himself in spots where older leathernecks, former leathernecks, or people who had never been leathernecks at all, bragged about The Old Marine Corps, which of course had always been far and away better in every way than today's Marines. "Are you a gremlin?"

"No, General," said the Little One, "and you don't pronounce it like that. The proper way is grem*ling!* But I'm not one."

"Kobald? Brownie? Leprechaun? Fay? Fairy? Shee?"

"No. No. No. No. No. No. But you know a lot of 'em, don't you? You're pretty well up on earth spirits?"

"Maybe you inspire me to remember fairy tales, when I was little, you know. What are you, then?"

"Only one of my kind, sir! Only one of my kind! When I was made the mould was broken, so there could never be another like me. I'm not *an* Esp, but *the* Esp!"

"I'll look you up in my Thesaurus, when I get home tonight."

"No use, I'm not in it. I made up the name myself, just as I make up my uniforms. You saw me do that."

"I'd like to see you do it again, but before you go . . ."

"I'm not going anywhere, unless you send me, of course. *I'm* in for the duration, you know, sir."

"Duration of what?"

"The Corps, of course, sir. I started with it, I'll finish with it, if ever it finishes. I know everybody in it, though there are some I'm loath to admit. They don't live up to me, sir, nor up to you, sir. They don't, worst of all, live up to themselves. Would you like to see, say, Old Gimlet Eye again?"

Four Stars started. His mouth hung open. He glanced apprehensively at the open door. Then he looked back at Esp, nodded fearfully. And in the place of Esp, but the same size, sat Old Gimlet Eye, looking just about like his nickname, in the uniform of 1918. There was even Camp Pontanezen mud on OGE's tiny boots. Four Stars gulped, swallowed, tried again.

"Hiking Hiram!" he said softly. Instantly, or even faster than that, Old Gimlet Eye had gone back into retirement, and Hiking Hiram paraded back and forth in the shadow of Navy Regs.

"Our first commandant," said Four Stars. "I can't remember if he had a nickname."

"They called me Nicky, sir, though behind my back!" said the tiny replica of the first commandant. "If ever I had caught them at it . . ."

Four Stars looked around for Hiking Hiram, but Hiram had hiked into limbo behind Old Gimlet Eye. Four Stars couldn't think of any more nicknames, and right

names of the great were regarded with reverence in Four Stars' Sanctum Sanctorum.

"You're on duty, Esp, all the time?" asked Four Stars.

"Without relief, sir, since the first marines, who didn't wear uniforms of any kind! At your service, sir. What will you have?"

"A little work at the Boot Camps, lad, son . . ."

"*Don't* call me 'son.' son!" snapped Esp. "Call me Esp. I don't expect to have to tell you again. Boot Camp, did you say? Which one? Parris Island? Lejeune? What do I do there? Or anywhere?"

"How long will it take you?" asked Four Stars.

"To trouble-shoot the works? Every man-jack of 'em?"

"Can you do that?" asked Four Stars, his eyes wide. He forgot to look at the door, in which Three Stars stood, his eyes popping, his ears quivering like those of a sensitive cocker spaniel. Three Stars was doing his best to make sure nobody else looked in on Four Stars.

"Easily, sir. No strain at all. If you'd asked me to go to all the Posts of the Corps at one time, it might take a little longer, but I'd do it. A little of me goes a long way, you know. What's the uniform, this time of the year, at P.I.?"

Four Stars hesitated, and Three Stars came, uninvited, into the office of The Man. He started rattling off details of uniform. When he finished Esp said:

"They *don't* wear scarves! I've been there to check since you finished trying to mislead me. Now, do I get on the job? Do I look like a D.I.? Or a Recruit Depot C.O.?"

Esp, as he spoke, looked first like a D.I., complete with swagger-stick, then like a Commanding Officer, somewhat corpulent, with riding crop. Four Stars, looking at Three Stars, who nodded, *nodded*. Esp vanished, and Four Stars looked at Three Stars.

"Now, you know," said Four Stars. "Something's got me—if you didn't see Esp, too, and hear him."

"I saw him, sir, and heard him. Whatever it is, it's got us both. Should we go to the Medical Officer? When we begin seeing little men, or even little women, with names like Esp, then maybe we . . ."

"What kind of talk is *that?*" asked Esp, standing on, now, instead of sitting on, The Code, his own length separated from Navy Regs. "You two need me more than they did down at P.I. Where's your *esprit de corps?* First thing upsets you, and you talk of going on sick call?"

Four Stars looked at Three Stars. Three Stars looked back. Three Stars looked at Esp.

"It hasn't been two minutes," said Three Stars. "Do you mean to tell me, us, that you've been all the way down to P.I. and back?"

"Not only that, General Three," said Esp, puffing out his small chest," but I've been in the pockets, in the hair, in the hearts, in the very air they breathe, of every officer and enlisted man, Marine *and* Navy, on duty there. Watch their *esprit* pick up! To make sure, I touched every woman and child in the place, and at Beaufort, to make sure the home influence doesn't erase the *esprit,* when the boys go marching home tonight. If I've been successful, you should be having a telephone call from the Commanding General, any moment now."

The telephone rang. Three Stars took it for Four Stars. Three Stars opened his mouth at Four Stars, but for a heartbeat or two nothing came out.

"Two Stars, Commanding General at P.I., sir," he said. "We usually have to telephone *him.* Asks if you'll be down that way soon, sir. Wishes you'd make a formal inspection. Says morale is suddenly higher than it's been since Korea!"

Esp grinned self-consciously.

"Set up a parade for me?" he asked, grinning. "Decorate me with the Order of Merit or something?"

Four Stars and Three Stars exchanged glances, shook their heads.

"I can just imagine *us* in the reviewing stand, with *you* . . . no, Esp, it won't do!"

"Okay, okay. Then I'll decorate myself, with the Big Salad itself. I've earned it plenty of times, after all. Take a look!"

Esp suddenly had so many bars on his left chest, tiny bars, but bars, that you could scarcely see him. And he had the Big Salad, the Medal of Honor, in the right place with reference to all the other Salad

or his bosom. Four Stars half rose. Three Stars was already standing. They both caught themselves in time.

"How long will it last, at P.I., do you think, Esp?" asked Four Stars.

"Until you inspect, sir, *anyway*. It never lasts *too* long, or I'd be out of a job. If it lasted all the time, everybody would be too selfconscious, too aggressive, too something-or-other-that civilians wouldn't like. They don't always like it anyway. If it's accepted by swaggersticks. Anything else for me to do?"

Four Stars looked at Three Stars, who looked back, starting a grin that widened and widened and widened. Four Stars read the mind of Three Stars, and nodded. Three Stars went out and came back almost as quickly as Esp had got back from P.I. He carried a list of Posts of the Corps in both reverent hands.

"You know all the Posts?" demanded Four Stars. "But of course you do."

"Yes, sir, living and dead, as I know all marines, living and dead, back to . . ."

"Phoenicia Pharsa, I believe you said, the queen of the Phoenicians . . ."

"And further back than that, sir. She was just a boot, really, and I only mentioned her because she was maybe the first woman marine . . ."

Four Stars and Three Stars grinned at each other.

"There've always been woman marines," said Three Stars. "Only now they've got snazzy uniforms . . ."

Four Stars interrupted. "Just one thing, Esp," he said, "so nobody anywhere can demand a Board of Medical Examiners for Three and me. I want you to zip back to P.I. and show yourself to every man-jack, every woman, every child . . ."

Esp was gone. Three Stars looked at Four Stars.

Esp was back.

"Done, sir!" he said, saluting for the first time. "I slew 'em. I opened and shut their mouths. I bawled the kids, rather, I made 'em bawl. But I got it across, sir. Now, what?"

"Do it alphabetically, Three," said Four Stars," and don't miss a Post. Don't miss anybody. And Esp, show yourself. I don't know how you'll do it. How just one, the only one of his kind, can get in and out, and roundabout, so *fast* . . ."

"Nothing to it, sir. I just peel off and get going. When I reach a Post I peel off some more, once for each subject, object, or whatever you call my protege. I say just enough to him, show just enough of myself, that he won't say anything to anybody else. But everybody will look askance at everybody else, wherever I've *been*. Then I peel *on* and get back here! Read 'em, Three, and I'll be there and back before you can weep!"

"Okay, Esp, on your mark, get set, *hit Alaska!*"

Esp vanished, appeared, complete with earmuffs. Three Stars kept on reading, running a blunt finger down the Posts of the Corps. Nobody stopped for breath until the list had been run. Then Esp, not even panting, sat again on Navy Regs, dangling his shapely legs. Four Stars and Three Stars stared aghast at the Little Spirit who, from top to bottom, to toes, was uniformed exactly as Four Stars was. The resemblance was so startling that Four Stars looked a trifle white around the gills.

"Did you show yourself, Esp?" asked Four Stars.

"I did, to every man-jack, to every member of every man-jack's family, to every . . ."

"As you are *now?* As . . . as . . . Four Stars, *me?*"

"Well, I had to have authority, didn't I?" asked Esp. "I had to make sure they remember!"

"But until now," said Four Stars, "you didn't show *here* as . . . as Four Stars!"

"You'd have squawked, sir, and I don't like to be squawked at. Everything will be all right, sir, I promise you. There'll be more Esprit de Corps from now on than there ever has been. In fact, sir, I'd suggest you have little men cast, fully uniformed, my size, four-starred, every one with a built in speech designed to keep up the Corps morale . . ."

Esp was interrupted by telephones, all sorts of telephones, everywhere in Headquarters, ringing like crazy.

"Sir," said Three Stars to Four Stars," that'll be the Posts of the Corps, in alphabetical order, asking questions. We've a lot to explain, if they've all seen Esp here. What do we do, sir?"

"I've no idea, Three. If my little counterparts were recognized . . ."

"They were, sir, I made sure of that," said Esp. "If I may offer a suggestion why don't you just do as the brass does about flying saucers? Deny everything! You just don't know from nothing. What does it matter, so long as morale is high, and we can push it back up if it sags?"

Three Stars looked at Four Stars. Four Stars looked back, nodded.

"Make it so," he said. "But nix on the four-star dolls, understand?"

Three Stars nodded and vanished out the door, enroute to his office.

Four Stars waved dismissal at Esp. Esp vanished, probably into one of the drawers of Four Stars' big desk. Four Stars pondered that a moment, and almost pulled a drawer far out to look. But he was afraid, for all his morale, that he might catch Esp asleep back there, and if the Littlest Spirit was always on duty, he didn't wish to catch him asleep. Four Stars felt reasonably sure he could produce Esp atop Navy Regs or The Code, whenever he had need of him.

CLOSING THE GAP

by Jeanne S. Bagby

One of the toughest problems confronting the spiritual aspirant is closing the gap, or building the bridge, between seeing and doing, wishing and believing, knowledge and wisdom. Actually, it's a basic human problem everywhere, but the mystically-minded become more sharply aware of it in the all-too-obvious discrepancies between the vision and the reality. Sometimes it seems impassable, this chasm, and the tension becomes so unbearable that the sufferer breaks in two, leading to various interesting types of insanity. On the workaday level, it is this same problem which fills the bar-rooms and confessional couches. Hardly a soul exists who doesn't have some little broken dream hidden away in a pocket — or flaunted on his breast.

And yet the ability to dream, to conjecture, to envision is also surely the key to the evolution of man. It is this quality which raises him above the animals, and whether the wings hold him aloft or plummet him like Icarus into the sea, each must come to grips with his dreaming self. Those who keep a tight rein on their dreams and clothe them solely in terms of earthliness have always been regarded as most sensible; yet it is these too who constitute the leaden mass of mankind which slows down the process of evolution. To them, the larger dream is a sin, a nonsense, a folly. But to the visionaries of all fields, the dream becomes a finer reality than earth can afford, and whether they die for it or master it, they are the vanguard of the race.

Once conscious of this conflict, it becomes a major responsibility to achieve some balance, find some technique of integrating one's life so that the dream extends as far as possible while yet soundly woven into the total texture of earthly existence. This technique is the substance of most esoteric training, and the results differ for each person. Many are the dangers of the path to glory, as we all know; and often its responsibilities seem too stringent for humans to bear.

I am reminded of that portion of one of Michelangelo's works, in which God has just created Adam. Adam lies rather languidly upon a cloud, extending his arm gracefully but without much energy, while God leans down from another cloud to touch Adam's finger with his own. One can almost see the next instant, the spark of life passing from God to man, and Adam leaping up in full vigor, ready for action. How difficult it often is, similarly, for the weary pilgrim to raise his hand towards a usually much less tangible God and wait for the spark of inspiration. Yet here in symbol is the gist of the integrative process: the lifting by enlightened and faithful will of the human part, and the giving of grace by the divine. At these moments the bridge is made, the gap closed. But it needs become a habit, a constant gesture of heart and soul, before the bridge can sustain much traffic. One vision, one satori is not enough to assure the full growth of soul power which renovates the total creature. It can provide a talisman indeed, and many are those who

rest content with one or two such experiences. But the great task lies in relating them to one's personal destiny, transforming the pattern of daily life by the impact of the larger plan.

It is no help to wander joyfully among the exciting abstractions of mystical insight, unless these become translated into techniques and touchstones for living. All the more danger, too, because of the unworldly glitter and glamor of these high pinnacles; one is easily seduced into believing onself automatically transformed by the mere contact. But no; once we discover our little plot in heaven, it is up to us to cultivate it with due labor, producing not just the fragrant blooms of higher worlds, but the nourishing vegetables needed for strength in the maze of duality here and now.

So rest not content to hold aloft the light, but bend it down to scour the dark corners of your life and gentle its beams to brighten the way of others. Its measure should ever be need, not desire. Let its sparkle overshine all barriers of race and nation and creed; let its warmth be given without stint, for its heavenly hearth is inexhaustible.

extracts

FROM ZOE'S SAMADHI WORK

STUDY #336—"In *most* cases of moving forward one takes one quality, one small percent along for its usefulness and leaves the rest behind. It is not responsibility one is gaining now, it is experience in order to prepare for responsibility in the future. Many attributes or qualities are being gained now that will lead into the next opportunity where one will *still* be preparing for responsibilities and gaining another useful quality to take from that field into the next. It is a progressive action, not a whole one. All experience accumulated so far will be valuable, in certain aspects, toward the final goal when it is reached, so that even now the experience being gained will be used as a passport to the goal, so to speak. This experience will be like a servant, serving one into the next position, and so on down the line. It can be made to pay dividends, even in a short period of time, depending upon one's own conscious mind direction and will to decide when what has been gained on one level is sufficient to be left behind to go on to the next. This is where the intuitive comes into play and where it is wise to pay attention to it. There is power in words and the words of the present connection will be of sufficient power to enter one into the next opportunity, with respect for little more responsibility which will fill in the progressive pattern to one's final goal."

* * *

STUDY #484—"The critical never solves the problem; the pat becomes the push."

STUDY #504—"For the entity who is aware of guilt feelings present, it is important to concern self *wholly* with self and not with others at this time. This is not selfishness of the type one has been taught. This is righteousness, for your guilts are not your guilts—they are the guilts of others. And it must be within you to look upon this kindly, for much grief and unhappiness comes to those who are in an environment that has no way to grow in understanding. Be sad, but not resentful, that the gift of love was something not within the understanding of those about you. Do not be afraid to show it. Since you recognize its needs, it demands to be manifest. Face yourself as an entity responsible to yourself first, before you can be responsible to or for others. You are important to those about you, whether you recognize this fact or not. Others may appear to inflict themselves upon you to subjugate you with their opinions when this is, in reality, a drive on their part to force you *to express independence and individuality.* The shock that would be evidenced by your so doing would serve a need for them, and *would be a kindness*, not a selfishness—would be a righteous act and not a sinful one. If you censor your thoughts and your actions to a point that you bond yourself within yourself, you are, in effect, annihilating the others."

* * *

STUDY #359—"Only by denial of assistance are some souls driven to assist *themselves* to the heights.

WHY DO WE PRAY?

By Muriel Sanatsan
Author of "The Conscious Training and Use of the Subconscious Mind"

We, who believe in prayer are often asked, why *pray,* if God knows our needs before we ask of Him, and if not even a sparrow falls without His knowledge. This kind of prayer is, of course, a *petition* which the questioner is referring to. It is not the highest type of prayer, but at its best it arises out of our great need, and is addressed to the Source of all sustenance. *Of course* God does not need our prayers to inform Him of our needs; but prayer is a two-way communion with Him Who holds us in His loving care. *He* knows, but until *we* know, and ask in reverent obedience to His Will, the two-way communion is not complete.

We should realize that men, or "Adam" our progenitor, was placed in the Garden of Eden with everything at hand to fill his true needs and desires. But, tempted by the serpent—and we must assume that God knew the serpent was there and did not prohibit him from testing Adam and Eve—he decided to know "good and evil" and "become as the gods." This meant the demand for freedom of choice, for free will. Henceforth, he had to dwell outside of Paradise, for he must *earn* what he desired through intelligent choice. This involved the use of the conscious mind, and the development of righteousness *through choice:* and of discrimination through observing the action of Cause and Effect.

What does this have to do with prayer? It means that although God knows what we need, and when we need it, and how it should be given, He gave us free will and therefore must await our own recognition and willingness, and right choice. Our prayer indicates the extent of our vision and of our willingness to subject our God-given free will to the Will of God. "Nevertheless, not as I will, but as Thou wilt." In other words, our *self-will* must become a true *free will*—or, righteous and intelligent choice, subject to God's Omniscience. Our prayer implies, "At my present state of development, this seems to be my need—but Thou knowest best. Answer my true need, and enlighten me with Thy Wisdom."

Our prayer should be more than a demand that God see things as we see them and meet what seems to be our need in the way we think it must be met! It should be a true communion—a stating of our need as we see it, and then awaiting the illuminating Light of God's Wisdom to show us what we should do or know, to meet what *God* sees to be our need, and to fulfill our true destiny. Prayer is a submission of the will of men to the Will of God, for greater wisdom in our human activities.

After prayer, we should leave things in God's hands, and not expect them to work out in ways *we* devise. We should be sensitively responsible to Guidance and confidently wait the *right* unfoldment of the plan.

MOSAIC

thought-concepts behind them. The *thought* is the actual speaker, and the words but a vehicle to carry it. Concerning such thoughts Malachi said, "they that *work wickedness* are *set up,* yea, they that tempt God" (reactive law) "are even *delivered*" (given birth to).

Although sin is not an approved word in today's intellectualism, its *definition* is *transgression of divine law.* Terms such as guilt-complex, psychoneurosis, etc. are those preferred to deal with man's misery and *im*balance. Out-of-balance *with what?* With concepts of fear, disease, and the materialism surrounding him? Out of balance with the external plenty and soul-starvation of his environment? Or out of balance with poverty in both directions in which he may be trying to survive? To pronounce illness and derangement there must be a *concept of balance* with which to measure the inharmony. Where is that *clear mind* and that *perfected* body-temple to equate the balance? In the burdened psychiatrist who seeks another psychiatrist to relieve his own pressures? In the well-meaning doctor who dies of the same diseases he treats in his patients? The only stable image-balance is in the concept of *spiritual man,* the *Christ* expression. Sin *is* the problem, and the *evidence* thereof is the imperfection, the destruction, the transgression of man against himself.

TRUTH IS STRANGER

By Lora Deinken

> 'Tis strange, but true; for truth is always strange—Stranger than fiction.
>
> —Lord Byron

A duster pilot, preparing to spray a field in the Wenatchee apple-growing valley of Washington state, found he couldn't prevent his plane from crashing into an electric line. Spectators saw the plane hit the wires and fall to the ground. They saw the pilot lightly running along the cloth-covered wing of the plane in time to escape the gas explosion. At the hospital doctors checked him carefully, but found no injury. Even the load of insect-killing chemicals had missed him, and he was discharged in good shape. "Five ways I could have died that day," he told Lois Gross, proprietor of the Gross Aviation, of South Tacoma Airport in Tacoma.

On the day of the crash, Lois thought of the duster pilot and felt beyond reason that he needed help. The members of her prayer group agreed to join in praying for his safety. Was this a matter of chance?

Lois thinks otherwise, and tells this story. A young parachute jumper intended to land outside south Tacoma, but found himself drifting very fast toward an electric transmission line atop a hill just south of the field. Employees and customers of Gross Aviation could see the jumper and knew that in seconds, the young man would hit the power line. "If you have ever prayed in life," suggested Lois, "pray now!" This the watchers did, and a fabulous thing happened.

At the moment when the parachuter touched the live wire, the lights of south Tacoma went out. There were no traffic signals, no street lights, no domestic light service. Watchers thought that the parachute accident had caused the power failure, but, miraculously, the young man escaped any injury! Electric servicemen discovered later that a transformer failed just as the young man struck the tower! Chance? There was no electricity for three hours. Officials were amazed to note not a single accident occurred due to power failure!

Perhaps it is chance, but these are not the only strange occurrences in Lois's life. Ten years ago with tuberculosis temporarily arrested, she came home from the sanitarium. Depressed with the endless treatment and her inability to fulfill the obligations of marriage and parenthood, Lois cared little whether she lived or died. She was so tired! A small infection brought a return of the high fever, racking cough, and bloody lung discharge. Lois writes: "I wasn't discouraged until it seemed to get worse and the hope that I was home seemed to be false as then I would have to go back to the sanitarium, and go through five more years." Lois felt that this time she was going to die. Then the telephone rang: the voice was that of a tubercular friend.

Instead of sympathetically sharing her problem, her friend accused and berated her. The charges were bitter, ugly, and entirely false. Unable to convince her friend of her innocence, she hung up deeper in despair than ever. From somewhere came the intuitive recognition that this was exactly the way she had been treating Jesus. She had been cultivating and professing friendship with Him, and yet had been unable to accept the fact that He had *nothing to do with her illness*. Suddenly she knew that she need never be sick again! From the moment of that realization Lois has been well. There was instantaneous relief from all symptoms.

Perhaps Lois's most interesting experiences are the revelations of wisdom that come to her like a voice speaking to the inner ear, extra-sensorily. She records these inspirations and revelations, assembles the material, and turns them out in poetic form. The information keeps coming; there are now three volumes. One of these *Conquest Of Self* reads like an advance text-book on metaphysics, supremely beautiful and simple. She hopes to publish these writings which seem as though God is speaking personally to each one who reads them.

Is it all chance? What do *you* think?

Q. What does the resurrection of Jesus really mean to man?

A. Rather, what *should* it mean to man? That death is only a horizon for man and not an ending; that the true power over death is triumph over matter; that the spirit can rejuvenate, return life to the physical body if it so desires.

Q. Does sickness or disease first begin in the physical or etheric body?

A. It must enter through the etheric body. Therefore any oncoming imbalance can be traced, will be traced in future time through the emanation or efflorescence of the etheric body.

Q. It is stated from the Edgar Cayce source "train children especially in the laws of recompense as is seen in nature day by day." Please explain this statement. What are some of the laws of recompense?

A. Balance. Equal reaction for equal action. Make every task worthy of the best efforts of the self for best returns in life experience. Merely stress balance. The reward is equal in ration to effort.

Q. Please explain the fourth dimensional plane.

A. Difficult to portray with word symbology. The fourth dimensional plane is non-dimensional and all dimensional, in that it depends upon a principal of creation setting the fourth dimensional into motion which manifests on second and third dimensional planes as well as reflecting the source, or origin, or the idea or thought form created on the fourth dimensional plane. Its essence is light set in motion creating sound which vibrates into matter.

Q. Suppose the desire to not reincarnate is present, what happens then?

A. That which the enity lacks will set up its own pattern of vibration that will attract to it or attract it to that which will fill the vacancy of experience. If one understands what happens in the displacement of electrons in the progression of an element of one type into an element of another one can see this portrayed more vividly and understandably to the conscious mind.

Q. Is there any shock to the astral body if, upon death, certain organs such as eyes are removed to be used for the benefit of science and mankind?

A. No. We have seen figure going through the initial processes of death or separation from the physical body and have watched actual removal of organs named. We see no life aura about same, this having dissipated already into vibration of vegetable nature. without sign of removal of same so that, the etheric body of the entity is complete. therefore, we can see there is no shock to the other bodies upon the removal of the physical means of expression heretofore. This was observed in a hospital morgue in order to obtain an immediate answer.

Q. Would this also be true in the cases of persons who, still living, have lost a limb and still feel the removed limb?

A. In part. In the latter case, the life of the body, the life of the consciousness—being yet in vital physical state—has recorded the initial shock and pain and therefore continues to supply or influence the original impact or shock in the etheric body through the promulgation of the conscious experience of same. Add to that the sensitized, cut-off, or abbreviated physical nerve endings which are yet a part of that injury and which lead into the etheric double.

Q. How long does it take the etheric body to separate after the death of the physical body?

A. We do not find a constant in force here; but do find it non-existent by the fifth day at longest measure. Others dissipate more rapidly, and non-existent as early as the second day.

Q. In reference to the answers given here from the samadhi source, are these answers given from an absolute or relative source?
A. The entity asking this question needs wider vision in the paradoxical nature of the universe. The information is "absolute;" its application is "relative" to the purpose or goal at a particular time or within a particular set of circumstances wherein a single element can be good in limitation or harmful in quantity. This can also produce opposite effects when used in association with other circumstances or set of conditions. It is difficult to explain this seeming inconsistancy of varying degrees of application of "absolute" information. One gets in closer attunement to the vibratory nature of elements and of consciousness in discovering the relative division of the "Absolute."

Q. Is there human-like physical life to be found elsewhere in the universe?
A. Physical life will be found other than on earth, yes.

Q. Will this world be destroyed as a result of atomic weapons?
A. We see no evidence of such.

Q. Does God regard as equal all religions professing faith in Him?
A. Someone is limited in his conception of God. It is not the religions that are to be reckoned as equal but the individuals *within* those frameworks of religious aspiration. In our spiritual evolution it is within every human creation the urge to improvement in order to continue. It is also good to keep in mind that a little learning leads one to atheism, a great learning returns him to God.

THERE'S A GENIUS IN YOU

Paul Martin Brunet

There's a Genius in you! There is something in you that darts, sizzles, leaps, and will not let you sleep or rest until you have brought it out into right action, for success in your life.

This Spiritual Genius in you has motivated the lives of men and women throughout time and history. It can motivate you, generate new power in you, and cause you to be the success you know you can be. It can, and does, enrich your whole being. There is no need to be a slave to poverty or limitation when you can enjoy kingly riches, abundance, and contribute something worthwhile to the world about you.

You were created for riches, abundance, and success. That is God's Law! Health is your very name and nature. Vitality is the essence of your being. Poverty and limitation were never meant for you nor for any man or woman. Why indulge in them? Why talk about them, rehearse them, or listen to another's discouraging gossips? Usually the people who criticize most are the very people who have never done anything constructive in their lives!

The world is full of magic opportunities that await your timing and your touch. *Fear has no place in your thought whatsoever.*

Get rid of every complaint, excuse, or alibi, as you would the plague. Get rid of them today. Why wait? The turtle never gets anywhere until he sticks his neck out. What people say can never make you or break you. It is what you decide in your inner life that controls your progress, prosperity, and success.

Work with the Genius within you, and it will put you on top of the ladder of success, joy, health, and wealth. The only difference between failure and success is that some people practice failure harder than they practice success. Which group are you in?

The thing isn't made that is bigger than the Spiritual Genius within you!

Think that over. Think over again and again. Make it a part of your life. Then start tuning up, and tune out everything unlike good in your life. Start practicing now:

I radiate power.
I radiate success.
I radiate prosperity.
I radiate dynamic good health.
I radiate riches and abundance wherever I go.
I radiate invincible courage.
I radiate unconquerable genuis.

There is plan, purpose, and provision for everything that you do in this life. No one is here unless there is plan, purpose,

and ample provision. You do not have to be a stumbler, fumbler, or bumbler! Why flounder around at the bottom when you can be a radiant personality at the top—progressive, filled with sizzling energy, vitality, and scintillating ideas? The man or woman who radiates success, attracts success, shares success, is always wanted, always employed, achieves comradeship, marriage, and the rich treasures of life.

In teaching classes, when I use *How to Be a Genius,* by Wallace D. Wattles, and my book, *Master Meditations,* most people are amazed to find that they have never used the tremendous Power within them. I have seen dull, discouraged lives awaken, throb with new power, and do miracles.

People have written to us from all over the world, and we have always helped them find and use the miracle-working Power within. I have seen this Power—the Genius within you—work in all walks of life; in jails, prisons, hospitals; in art, industry, labor, the assembly line, politics, and domestic relations. People have learned how to become financially successful, and share their blessings with others. So can you! For what others have done you can do also.

There is no limit to what this Power can do for you!

Nothing can stop that Genius within you. No one can ever take it away from you. There is no such thing as "impossible." Actually, it is impossible to fail, as you work with and apply your Genius Power.

The Power within you is afraid of nothing! You can be bold; you can be audacious; you can be courageous and face events and people without any fear at all. You are working with the Power that runs the universe! Men and women in high places have used this Power with unrelenting success; so can you.

You can use the Power for positive right action in your life today. You can become a law of powerful attraction for all that is good, rich, fruitful, inspiring. *With one exception*—you cannot use the Power for wrong action, deceit, or destructive purposes! It will not work that way! Experts have tried it, and they have always failed. The dictators of the world have always destroyed themselves. The way of endless growth and progress lies before you. You are on the path of achievement. No problem or person can possibly hold you down. The world respects and helps a person who nows where he is going. The world was made to help you—never to hinder you.

Your Genius is strong, powerful, reliable, balanced. It is never weak, poor, tempermental, or lazy! It can never be used as an excuse for not working—for work and Genuis are forever mated in one indissoluble unity.

As you begin to use that Spiritual Genius within you, doors open in high places. Your unexpected good comes from unexpected channels. Each day becomes big with blessings. Abundance awaits you on every hand. You meet new people, make new contacts, find ways and means that lift you up and over and out of every excuse, rut, barrier, and limitation. You are everlastingly propelled—energized—by that Giant Power Within you, and it cannot fail. It is the Law of the Universe that man shall succeed, prosper, grow and expand. Nothing can stop him—or you. You can start achieving your heart's desire now.

There is an unlimited, inexhaustible reservoir of Power and Wisdom within you. It is always working with you and for you. You can start calling it forth now. It will deliver you from every ill, fear, and falsity. Start making master decisions for a rich and joyous future. If you don't, no one will make them for you. What are you waiting for? The world will never be more prosperious, teeming with energy, wealth and abundance than it is at this moment. Your opportunities are boundless, endless, and always at hand. Call upon that mighty Genius within you. Set it to work. It loves to do big things for you.

Think great, act great, and make great plans. You cannot do big things in a little way. Mind your business and your business will mind you. Don't wait for someone to do it for you! Waiting is death! Things will never be better than they are at this split-second of time and eternity. Use every hour and every day for positive advancement, progressing, and planning ahead. Make every stumbling block a stepping stone. The engine runs only so far as the tracks

are laid down. You can progress only so far ahead as you have planned ahead. Wake up! Start projecting, planning, moving, and improving today.

The past is as dead as a door-nail. It can never affect you, hinder you, nor condition you. Take no counsel of your fears. Burn your bridges behind you. Start right now to release the radiant Power within for successful right action in your life. Do something definite about it each day. Use your Power!

> The life of humanity upon this planet may yet come to an end, and a very terrible end. But I would have you notice that this end is threatened in our time not by anything that the universe may do to us, but only by what man may do to himself.
>
> JOHN HAYNES HOLMES

GROUPS

by George Maag

The total information of an organization is the property of each individual member of the organization. This requires 'total' communication inside the org. In an organization of N people there are more than 2N human relations in that org. This is N twos multiplied together. This powerful factor causes human relations to grow fast into astronomical sized numbers as members increase. Smaller groups are better for total communicative perfection. As an example, we have 10 dept in our natl cabinet. Each dept has several div. If we were to 'fold over' into 5 double dept, the president would have better and closer communicative ties. Each head of double dept would have 4 or 5 under Sec from the 2 previous single dept. The sec would have his improved communicating. This could be 'fixed' right on down. Each head would listen to his fivers and report when he is an assistant on his higher echelon. When he 'comes back down' he reports to his 5 assists. Thus each person is 1/5 group on one level and a head of a group on the next lower level.

Thus info moves up to the president, decisions are made, reports are fed down. The group structure is a pyramid.

The org is no better than its members

Each member needs to be able to listen better than his ability to talk, his compulsion to talk. The ego must be shrunk to fit within the halo. The number of talkers in a conference must be limited. The number of listeners in a conference need not be limited.

Parsimony of Speech

As much should be communicated with as few words as is possible. This takes training, treating oneself to a time lag, to formulate thought. Remember the other fellows might find it as hard to listen as you do, so have compassion on them. Shut up if you have nothing to say. Don't speak unless you can improve upon silence. When you do speak, say it efficiently and loudly enuf to be heard with ease and quietly enuf to not disturb naybors not interested. This comes with increased awareness.

Feedback

Even in a one-to-one communication it is beneficial to repeat what one has heard and listened to.

The hard of hearing have physical handicaps.

The hard of listening have mental handicaps.

In a group of fivers, the head could well and listens to. This is a beneficial double afford the effort to feedback what he hears talk conducted by the two people in conversation. Conversation continues only if communication occurs. One person makes a statement. Another listens and reports what he hears and understands as having been expressed. He paraphrases the idea or concept that was transmitted. The speaker of the statement decides whether he has had communication or not. If he decides that his idea has come back to him he gives the listener the right to speak anew. This could be done nicely by two bi-lingual people.

Feedback and forth would be the basis for fiver groups to confabulate.

Fiver Groups

Similar interests, similar motives bring people together. This is a group. They can be any sized. They would get together to

discuss the problems concerning the status of their interest. A 'clerk' could record the date-place-membership and the consensus of the meeting. This clerk or any other member of the group could join with clerks of a few other groups. Thus a larger consensus could be arrived at. Newer information would arrive at this higher level conference which could then be returned to the lower levels. Thus info moves up and down. Total info is achieved. It is available to each member of the org. The problems and the problem solving suggestions could thus reach legislative committees and democratic progress can be had in fields of interest to any person.

Groups or orgs can be profit or non-profit. A person would join a group or org if it fits his neds and motives. Participation would furnish him with the fulfillment of the ned.

An aggregate

An aggragate of people are those who are together but with no motive to join them operationally. Thus passengers on busses, trains, planes are aggregates having only transportation in common as an objective. Should an accident occur, then they try to group fast to solve the problems furnished by the accident.

Subud

The subud latihan is in between. People aggregate to perform individually in the proximity of other individuals doing the same. Any group activity occurs on a higher level.

GOALS OF GROUPS

For individuals to work together to create conditions under which we all can learn more effective ways to:

1) diagnose self, diagnose group, diagnose larger social units.

2) set to share in problem solving, to influence, to accept influence, to integrate emotions into work, to take more effective membership.

3) change and share in the process of change of self, of group, of larger social units.

SPECIAL REPORT FROM PARASTUDY

There is a wealth of new material now available from the various Parastudy groups working in the Pennsylvania area. This material is available to all Parastudy members. If you are interested after reading the report and are not yet a member, please be sure to enclose an additional $5.00 with your order. You will then become a member for one year.

There are presently eighteen (18) study groups working within the local operation, gathering information through the Zoe Nickerson *samadhi* source. You can now subscribe to the mailings of these eighteen groups.

It works this way. There are eighteen groups; each individual group has four meetings a year. You can subscribe to an individual group (choosing the one in which you are particularly interested); to six groups; to twelve groups; or to all eighteen groups.

The subscription cost? One study group—$4.00 a year, for four "readings"; six groups—$10.00 a year, for 24 "readings"; twelve groups—$18.00 a year, for 48 "readings"; eighteen groups—$25.00 a year, for all 72 "readings".

Six different readings are mailed the first of each month. In the course of every three months, all eighteen subjects will be covered. Your first mailing can be at any time, following receipt of your order.

The study group material is mimeographed on white paper, one side of the page only so that you can write notes, references, etc. on the back. We suggest that you purchase a loose-leaf notebook in which to keep your material. Study group material previously distributed as "bonus" releases will not be included in your subscription.

The eighteen subjects are:

Group A—GENESIS: THE STORY OF EVOLUTION—*"out of the Bible creation story, a searching and finding of the inherently-known evolutionary history of man and matter."*

Group B—SPIRITUAL AWARENESS—*"an uncovering of intangible spirit essence; awakening the self's ability to recognize and utilize spiritual growth potentials."*

Group C—THE ART OF GOOD LIVING—*"a quickening of the sense of individual and sociological harmony and balance through re-examination of living, values, purposes, goals."*

Group D—SYMBOLOGY—*"understanding the building tools of consciousness in terms of personal, religious, and universal symbol."*

Group E—DREAMS: INTEGRAL PART OF LIVING—*"efforts to uncover values, reasons, purposes of added experience through dreams as an educational force in an approximate one-third period of each individual's life experience."*

Group F—PARA-SENSORY FACULTIES OF ANIMALS—*"analysis of the evolution of animal sensory mechanisms: their purpose in the universal scheme of progression; man's relationship to this kingdom."*

Group G—ASTROLOGICAL PERSPECTIVES—*"re-examination of history of concepts developed within the framework of our solar system; and, coordination of influences and values to the individual."*

Group H—PHYSICAL BALANCE THROUGH NUTRITION — *"exploring both general and individual rules to follow for supplying sane body requirements through food intake."*

Group I — MEDITATION — *"step-by-step training and development of consciousness, to evolve understanding and ability to use meditation for both spiritual and creative benefits."*

Group J — OCCULT CHEMISTRY — *"an exposition of esoteric valences, compounds, balances, in the physical, mental and spiritual worlds of nature surrounding life experience."*

Group K—ATLANTIS AND LEMURIA—*"old and new views pertaining to known and unknown data on these early civilizations; their place in man's anthropological and evolutionary nature."*

Group L — PERSONALITY: SELF-CREATED—*"a return to individual responsibility in over-coming weaknesses; building and emphasizing strengths of personal habits, attitudes, thoughts, to produce fruitful experience."*

Group M—GEM STONES AND MINERALS—*"an evaluation of the life forces present in this kingdom; their effects and relationships upon the individual as well as the over-all evolutionary scheme of matter."*

Group N—NATURAL HEALING FORCES—*"expanding the horizons of healing consciousness through natural means and latent abilities within the individual and the group; using abounding natural laws."*

Group O—NUMEROLOGY: A LAW OF BALANCE—*"proving the law of numbers inescapable in living; showing the mathematical relationships between the individual and his various natures, to the universe."*

Group P—WISDOM IN BIBLICAL REFLECTION—*"an examination of literal, symbolical, and esoteric interpretation of scripture, with particular attention to the less familiar passages of hidden value."*

Group Q—MENTAL MATURITY THROUGH MYTH AND LEGEND—*"uncovering the significance of educational purposes in man's creation and retention of experience for progressive instruction through imbedding philosophies, symbols, hero and heroine identifications, other mental ingredients."*

Group R—THE BOOK OF REVELATION—*"an unravelling of its origin, history, symbology, metaphysical and occult implication."*

Select the groups of your choice, enclose a check to cover subscription costs, and mail today to PARASTUDY, Inc., Valleybrook Rd., Chester Heights, Pa.

> The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood.
>
> MARY BAKER EDDY

> Is it so small a thing
> To have enjoy'd the sun,
> To have lived light in the spring,
> To have loved, to have thought, to have done?
>
> MATTHEW ARNOLD

THE ELEMENT FAITH

By Martha Baker

In the fall of 1957, my husband and I were led to a group of truth seekers in south Texas. In this group there was a young woman who had formerly been orthodox in her beliefs. She had been taught that it was noble to suffer. She had been taught to pray, "Let me suffer, etc." Knowing nothing of truth, she was suffering from a very unfortunate experience of losing her husband. After taking our teaching, some of the most miraculous things began to take place in her life. She had no job, yet she always had money to buy what she needed. She found money in the most unlikely places and her whole life was changed. She did not seek employment the two months we were there teaching. Later she did decide to go to work; so she took a job as a sales clerk in a department store. All the other sales people were amazed by her. She would be standing at the back of the store and when a customer would start to enter the store, she would suddenly be at the front of the store ready to offer her assistance.

The other sales clerks became jealous and wanted to know how she got from the back of the store to the front so quickly; for she was making all the good sales. They did not understand the fourth dimensional power of levitation which this woman was able to contact for her immediate use when her desire was there to serve her customers.

God is all power, everywhere present, and all truth or knowledge. Can you not see that to contact this power within you is to set you free? Are you willing to give up your false beliefs for God? Are you willing to ask, seek, and knock, until the door of this fourth dimension is open to you? This is the kingdom of God that Jesus spoke of and demonstrated. "Know the truth and the truth shall make you free."

You can learn to release your faith just as our friend in San Antonio did. Many of our students have had marvelous experiences since taking our courses in faith, love and life.

Not long ago a group of scientists gathered together to witness a demonstration of this fourth dimensional power. The fourth-dimensional personage asked them to bring him a pie pan and a $5,000.00 bill.

When they complied with his request, he took the pie pan, set it on the table, laid the bill in the pan and struck a match to the bill. The scientists were aghast. "How could this man do such a thing?—five thousand dollars gone up in a puff of smoke!" "He won't get any more of our money for such an experiment." This was their thought as he proceeded with the demonstration. Then he took the ashes, blew his breath upon them, and they flew out into the ether. Now he turned to this astonished group and said, "You can see that this bill is gone but I am in touch with a power that can bring it back." Of course they didn't believe him. They thought that this money was completely lost. But this illumined person said to them, "I of myself can do nothing, but I am in touch with this great power that can accomplish anything. Nothing is impossible for this great power." "Now," he continued, "I will turn to the Father, and you may all gather around and see for yourself that this is no trick, that the Father will bring back your five-thousand dollar bill."

So they all gathered around the table and suddenly one of the men saw it coming. "It's coming," he said, and sure enough there it was, a crisp new five-thousand dollar bill right there for all to see.

Faith is an element just as real and tangible as water. For example, hydrogen and oxygen are unseen gases, yet when mixed together they make water. Just so when the perfect thought form is projected from the mind of man and qualified with the feeling of knowing, the element faith fills the mold and the thought becomes a tangible reality.

For those courageous souls that are able to believe in the supernatural power of God and give up all the preconceived ideas

and false teaching they have accepted from the human race consciousness, the New Age holds great promise. The word supernatural is really a short term for superior to natural. The teachings of Christ are superior to the natural powers of man. When one can comprehend what a marvelous creation he really is, he will indeed begin to live by using the higher powers of God which have for so long been lying dormant within him. WAKE UP THE GOD IN YOU AND LIVE and HOW TO THINK TO LIVE FOREVER. Illumination in this life can be yours now. (See Advertisement ALLISON PRESS this issue.)

> Action rightly renounced brings freedom:
> Action rightly performed brings freedom:
> Both are better
> Than mere shunning of action.
>
> BHABAVAD-GITA

WHY VEGETARIANISM?

By Annie L. Martin

There is a class of people in the world who believe that it is wrong to eat the flesh of animals because "killing" is involved, and to eat the flesh of killed animals is consenting to the death of the animal, and making them partakers of the act of killing, thus condemning their souls.

There is another class of people who believe that to eat the flesh of animals is to build the animal cell into their bodies, thus degrading themselves to the quality of the or flesh foods for this reason and call themselves vegetarians.

There are many reasons for vegetarianism, but these are the two most important ones, from the average reader's standpoint

There is also much argument concerning the subject, and those who claim to be vegetarians already have their specific reasons for being so, as well as their own beliefs on the subject. So this article is not to "sell" the idea to anyone, nor to "prove" that vegetarianism is right or wrong; necessary or unnecessary. It is just to show another reason why vegetarianism is important as a phase in the growth of a soul and that if it is in the makeup of man's life-purpose to become a vegetarian he will GRADUATE into it naturally and easily.

Scattered over this earth of ours are many teachers and exponents of religion. We say *religion* for lack of a better universal expression for what is really meant as CONTINUED SELF-BETTERMENT THROUGH ONE'S OWN EFFORTS.

Every man calls himself a religionist, or a Christian, or even otherwise, is striving to better himself one way or another. Some do it through fear of God, others through love of God, some for love of their souls, others perhaps for love of themselves. It is a rare person indeed who has no interest in the BETTER things of life. Every man who is ardently concerned with his soul, sooner or later comes face to face with the idea of vegetarianism.

There are many argumentative proofs for and against "meat" eating in the Bible, but we are not going to point them out. The only thing that is needed is to point out the fact that the word MEAT was used in the Bible to mean EAT, MEAL, FOOD, etc. Then later on the word MEAT was turned to mean flesh food but here when we mean flesh food we will use the word flesh, unless we use it as "meat." The reasons we do not feel it is necessary to go into Biblical proof pro and con in that we are not trying to convert anyone to this status of non-flesh eating. We only hope to show WHY some choose to be vegetarians and let these know why they chose to be so, if they do not already full understand.

Of course, most Bible readers say the commandment, THOU SHALL NOT KILL" means Thou shalt not kill another human being. But it does not say this, nor does it infer this alone. And honestly, IF YOU DON'T KILL THE ANIMAL YOURSELF WHOSE FLESH YOU ARE EATING, it seems rather far-fetched to

blame you for the killing, doesn't it? Or to day that you are as guilty of killing as the one who actually killed the animal? Of course this idea can be greatly ramified, but we haven't time to go into it. However, one question. If *you* HAD to kill the cow to get your steak, do you think you would do it? It is safe to say that 99 out of every hundred readers of this article shudder at the very thought of killing anything.

This writer has been a strict vegetarian for almost twenty years, but she does not condemn others because they are not like her in this matter. But many, many times the subject of Jesus breaking and giving the fish to the multitudes has been brought up, and in many cases as if to say, "are you better than he? He did not oppose it?" Of course not. And invariably they will say, "If it is wrong to eat "meat" then why did HE give it to the multitude."

In the first place, WHY should it be said to be WRONG for people to use flesh-food unless it is a person who has come to the point where he feels it is wrong for he himself to use it or it is the right thing for him to quit using it? This applies to the individual alone, and little good his efforts at self-denial are going to do him if he is going to judge and condemn others who continue in the use of something he has grown out of the use of.

Jesus no doubt broke the fish and passed it out to the multitude. Why shouldn't he have done so? He could have been a non-"meat"-eater all his life and there is no doubt in this author's mind but that he had been but what a different picture of this truly advanced soul who was GRADUATING RIGHT NOW FROM THE WHEEL OF BIRTH AND REBIRTH if he had said: "Throw the fish away. *I* do not eat such things and forbid *you* to eat it also." Jesus knew they would not UNDERSTAND even if he tried to explain to them WHY HE DID NOT USE IT. He could have refused to feed them the fish, but it would have been an act of force and he never forced a thing upon mankind ONLY POINTED THE WAY to LIFE EVERLASTING.

Furthermore when a soul is ready in its ON-GOING for vegetarianism it will graduate into it. All other attempts will be abortive and useless. When a person's time comes it will be a NATURAL state of affairs with him. There will be no doubts or arguments about it. He will know what he is doing and do it.

There is a teaching that says that in the beginning the soul descended from the heaven world and entered the physical body created for it an dthat man fell into all his nefarious habits from his high state of being, etc. which would include flesh-eating if it is actually a universal wrong to do so. But this is not true. Man is on his way UP the scale of GOOD, and he will graduate from one phase of life to another until he graduates from the physical earth altogether and vegetarianism is among the first graduations.

So if you are a flesh-eater, do not be concerned about those of us who are non-flesh-eaters, and vice-versa. You may not belong to the vegetarian class of men, yet may be superior, as souls, in many ways. Who can tell?

Vegetarianism has its place and purpose in this world the same as everything else has its place, and it is easy to see how the knowledge of its true purpose could have been lost in the track of time when we consider the CELL.

Science claims that we build our cells by the foods we eat and that our cells float in water. They do float in a special water, but TO SAY WE BUILD OR ADD TO OUR CELLS IS AN ERROR. We do not. Science itself proves this in their statement that GROWTH COMES BY CELL DIVISION. The cell is LIFE itself, and no man can add to it. It divides *itself*, thus producing growth. THE FOODS WE TAKE INTO OUR BODIES DO NOTHING MORE THAN STIMULATE OUR CELLS. And it stimulates them into higher or lower activity, greater or lesser activity. If one eats only vegetables the cells stimulant is entirely different than those who add flesh foods to their bodies.

Take the animal that is killed for food. Its flesh can be no higher in vibration than the animal from when it came. True the animal eats verdure to stimulate its cells, but

remember please that the HUMAN cell is of a much higher evolutionary standard than that of the animal cell. We all desire to get away from animalistic nature, yet we eat the flesh of the beast as cell stimulants, and thus our progress is slowed up to the extent that we eat "meat" or flesh foods.

At its very best the cow or the pig is a slow, dull, ponderously ignorant beast, and to eat their flesh, raw or cooked is to fill the water in which our own cells float with their slow, dull, discolored vibration, which we can actually see in the lonely cow with no higher aspiration than to chew her cud, or in the pig grunting over his slop, or what have you.

The human body cell is so constituted that it can be CHANGED IN THE TWINKLING OF AN EYE, this is if one is LIVING TOWARD THE PERFECTION EXEMPLIFIED BY THE MASTER JESUS.

Paul said, "flesh and blood cannot inherit the kingdom of God . . . but I will shew you a mystery, we shall . . . all be changed. He was speaking to HUMAN BEINGS. The purpose of reincarnation is PERFECTION. Every man must so progress through reincarnation until he can bring himself to the point of perfection where he CAN be changed in the twinkling of an eye. In other words, man is privileged to reincarnate into this physical world until he has *perfected his soul,* and come to the point where HE CAN SPIRITUALIZE HIS BODY. Here he OVERCOMES death. Jesus in his lifetime came to this point of perfection. Every man who "SEEKS" is headed toward this perfection, whether he realizes it or not. Jesus was CHANGED. His own disciples saw him actually change from the terrestial body to the celestial body and ascend up from this earth.

And this every man must eventually do.

We have a picture of what happened to Jesus when he ascended. He was TRANSFIGURED right before the eyes of those who watched him. Had he been a flesh-eater the cells in his body would have been too sluggish for the light to pass through him as it did. Jesus actually became one with the speed of light when he CHANGED, and ascended from the earth; his cells were certainly not opaque and heavy.

Now since the cell is actually life itself and cannot be added to by what man takes into his body, but only STIMULATED, then how can it be said that man is "sinning" when he eats "meat"? That is if he desires it and wants it. It is our DESIRE that hold us to this earth. If man uses flesh food he is only delaying perhaps a little in his ongoing, even if he is doing that. Who are we to say he is or isn't?

What we are trying to bring out is that the foods we eat have only the purpose of STIMULATING our cells, and if we pass low vibratory foods into our digestive system to be produced into our cells as stimulants we are creating a different world for ourselves while doing so than we would if we used only growing things which come from the earth. Sin? If moving a little slower along the pathway than my brother can be called sin then I guess we are all well at it.

So, this is the true purpose of vegetarianism. There is no actual sin in "meat" eating. But if one is interested in his souls progress there comes a time when he realizes that to leave off animal flesh as food aids him to move a little faster than he otherwise would.

All humanity is striving one way or another for the greater perfection.

WELCOME, CONFRERES!

Lucile M. Anderson—Scottsdale, Ariz.
Alice L. Anderson—Marion, Va.
Hellyn Collins Allan—Abilene, Texas
Eva M. Adams—Hicksville, N. Y.
Charles H. Barron—Brighton, Mass.
Ken Brock—Chicago, Ill.
Catharine Carroll—Strafford, Pa.
Allen H. Cox—Washington, D. C.
Carolyn M. Childress—Wilmington, Del.
Helen Dimit—Boulder, Colo.
Ann Dissinger—Hartford, Conn.
Irene C. Downall—Pitsburgh, Pa.
Charles R. Egbert—Staten Island, N. Y.
Joseph Filardo—No. Arlington, N. J.
Mr. & Mrs. Charles Freitag—Cheverly, Md.
Dr. C. Dale Goode—Melbourne, Fla.
Evelyn Gordon—Johnson City, Tenn.
Robert J. Gottlieb—Ephrata, Pa.
Wolcott F. Greene—Washington, D. C.
Dale S. Hoon, Jr.—St. Petersburg, Fla.
Elizabeth Harris—Ardmore, Pa.
John Hevener, Jr.—Lititz, Pa.
Robert & Zelda Hansell—Philadelphia, Pa.
Claire S. Hirsch—Bethesda, Md.
Mrs. Ray Kramer—New York, N. Y.
Dr. Alexander S. Kustoff—New York, N. Y.
Sylvia H. Kift—Haverford, Pa.
Marian N. Little—Media, Pa.
William Mahon—Washington, D. C.
Betty Meredith-Jones—New York, N. Y.

BROTHERHOOD OF MAN
Man's inhumanity to man
Makes countless thousands mourn.
ROBERT BURNS

"EXPLORING INNER SPACE"

"You recall, you recommended a book by Jane Dunlap. I just finished reading it . . . to say it was interesting does not adequately describe one's feeling. I wondered: Was she tapping Jung's *Universal Sub-Conscious,* meeting *The Guardian of The Threshold* and the sum-total of her own *Soul's Evolution,* or reading *The Record* and the evolution of the *Planet Soul?* These three questions are interesting to play around with anyway . . .

Marie Corelli, in a book titled *The Romance Of Two Worlds* describes a similar "mystical" experience . . . it is written as a novel and was published in 1890. The heroine of the story is given a liquid of some kind and though she remembers the experience she is not conscious during it. According to the story, she had a guide and visited many planets and talked with many spiritual beings in just the way Mrs. Dunlap describes . . . and receives the same admonitions.

In a book titled *The Initiate In The New World* there is mentioned, now and then, what is described as a 'bliss consciousness' attained by highly evolved souls. With this 'bliss' comes a true love and compassion for all humanity . . . not a stickly, gooey kind of pity, but a true understanding and identification with God and man for, as J.M.H. says, they are one. I do not express this well but I know you understand what I mean. I read *The Initiate* and its sequel *The Initiate In The New World* years and years ago when I was still in High School. When I mentioned the contents of said 'novels' (??) eyebrows were raised so I kept quiet about them until just a few years ago when the subject of reincarnation became more popular. Recently I renewed my acquaintance with these volumes and was surprised to find that I had been unconsciously quoting them. So another reason I found Mrs. Dunlap's book so interesting: I had read about similar experiences and teachings in other books . . . but, as each book has said (hers included), you must experience it yourself. Dr. Baughman said the same thing on his TV program *The Life And Teachings Of Jesus.*

With all this rambling I would say . . . everybody should read the book, especially those interested in parapsychology, whether out of intellectual curiosity or for an understanding of their own soul's development. Incidentally, I think that to interest skeptics of the work of *Parastudy, Inc.* is trying to accomplish, if parapsychology is mentioned often enough more people will become interested. If one mentions spiritual development or religious experience or mystisims or anything like that people scoff, but "parapsychology' sounds scientific . . . so, through the backway, we lead them by the hand along the path."

Anita Creamer
Washington, D. C.

* * *

PROFILES "PROFILE"

"Many thanks for the job you did—wonder how I would look stuffed? ? ? It's a good thing we don't have to tell the *whole* story! Ugh. I feel rather like X-ing out all that has to do with me therein—who thought up this personal portrait idea? ? ?

What you did with 'me' was a better job than I deserve . . . my complaint is what *I* did with me—it is what has been left out that is the story! The complicated life patterns I have had to work out were legion—yet, in print, I look like the All-American something or other. How can one be honest and printable?'

Let us say you did a fine job of a picture of a 'picture' . . . but mirror, mirror on the wall . . .

Let's soften the bit about the piano (had to put some mentionables in lest it appear a blank)—actually, I did study piano for years, but the years I made a living with it are way back . . . now it's only when I'm in the mood—not for public consumption.

The above is not an attempt to be noble nor modest—it's simply that I am a bit uncomfortable about the whole thing—you see I once wrote a whole book on *my* story, then immediately burned it! Having done so, it is out of my system, and now an attempt at re-hash is like putting plastic flowers in water—what's the point? Yes, I know—readers are curious about *Parastudy* and its members . . . may your house be free from tigers . . ."

Mae Newton
New Castle, Del.

* * *

PILOT WAVES

"Mention has been made several times lately in 'Zoe's' material of the intelligence that permeates all matter and life, down to and including sub-atomic particles. One aspect of this intelligence may be the mysterious "pilot waves" hypothesized by Louis de Broglie. They are described and illustrated by Dr. George Gamow in his book *The Atom And Its Nucleus* published by Prentice-Hall, in case any readers are interested."

Bill Klug
Boulder, Colo.

* * *

A BLESSING

"It is really a great thing for North America that you have been able to enlarge your work area, and move to better quarters at Chester Heights, Pa. May your efforts be blessed in every way, and may you be light-bearers to the continent—and that would mean beyond the continent, for nothing can hold back projected thought."

Alberta Nelson
Saint John, N.B., Canada

* * *

ADRENALIN

"Along the line of quickie cures, *Knack Of Usng Your Subconscious* tells of a chap that was paralytic and the guy next to him in hospital went berserk and started to chop people up. The paralytic got up and ran out of the ward. Cheaper by the 2z3 doz. There were 8 paralytic in a hospital in S.A. A boa constrictor sauntered into the ward thru an open window. The eight ran cured. Ah, blessed adrenalin!"

George Maag
Ne wYork, N.Y.

* * *

NOTES ON HURRICANES AND EARTHQUAKES

"The destruction can be minimized. Even in housecleaning we move things out—not smashing them—do whatever can be done to renew them and put them in order. Sometimes we rearrange them and—if we're smart—we discard the junk. If we discover a spot that has a tendency to mildew—we take care of it and treat it to prevent further destruction if possible. A corner that draws moisture we put something to absorb excess moisture, etc. The storms act as a—well, they act in many ways. But the result is really worthwhile.

Now, what has this to do with possible earthquakes, or the possibility of preventing them? If one could be stopped—why not the other? A good question for *samadhi*. There is a theory that the fault lines and gas belts are the points of stress. Enough direction toward the gas belts (this would or might come under 'electronics'—it would be directing the currents, the power in thought and prayer, light love, etc.) and the theory is that the gas can be transmuted into gold. Gold is a precious metal with special qualities. Its predominant use in religion or spiritual work was not ornamentation so much as the ability to absorb inharmonious vibration or disqualified energy. It does not give off these inharmonious vibrations but rather seems to transmute them. In other words—it has a filtering and purifying effect.

If the wonderful people of the world could be drawn together without storms there would be no call for storms to be. At least not as far as people are concerned. So in a sense they, too, are purifiers! If an earthquake was prevented—we no doubt will hear of gold strikes in the future. If the people have become aware they will not be in a position to be bothered by future conditions. Ah, well! May sound nutz but you will have to admit it has possibilities and

could result in an illuminating *samadhi* reading."

Madeline Howes
Palm Bay, Florida

* * *

A MEMORABLE DAY

"Yesterday was one of the most memorable days in my life, for I experienced a strange coincidence. First, it was the day when the Pacific War ended on our side sixteen years ago. Second, a hypnotist in Kyoto chanced to come to our home to stay overnight. Lastly, but not least, I received the June issue of your "IS" magazine which carried an ad on the start of our 'A-Z' magazine. Looking at the announcement cleanly printed on Page 30, I renewed my sense of gratitude and friendship for your organization.

The Kyoto hypnotist, experienced in his work for more than 25 years, could easily lead my wife Tsuruko into a hypnotic state, in which she was enabled to visit the Crown Prince's Palace, Okinawa Islands and Java, visiting Muhammad Subuh. She even had a telepathic conversation with Pak Subuh on the subject of hypnosis. In brief, Pak Subuh's answer purports that hypnotism as it is understood at present is a method, neither good nor bad, but it is in transition, that is, its technique and philosophy will be refined and heightened in the near future. Toward the close of the session, Tsuruko gave the cause of the stammering of our third child, Ryu, also prophesying the cure in three years' time. She added that the boy's speech trouble was significant and useful in his relation with the mother. After waking, she told us that she remembered all that she had uttered and she felt as if she had been full awake. However, she admitted that she felt a certain fatigue and a relaxed agreeable sensation at the same time after the hypnotic state was gone."

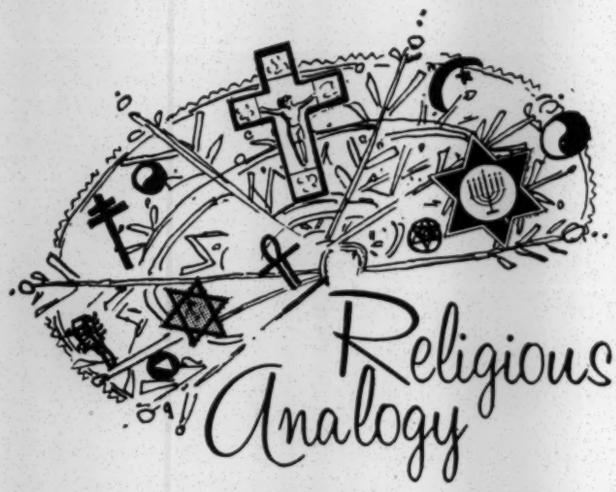
Rin Jubishi
Tokyo, Japan

* * *

PRACTICE OF THE PRESENCE

"William Klug's *The Starting Point And Beyond* was superb. The intellectual knowledge will not bring spiritual realization. That is why our teachings stress practice of the presence continually, and love projection with power. Practice makes perfect."

Frank and Martha Baker
Little Rock, Ark.



by Frank William Pooley

BUDDHISM: Worse is he who, when reviled, reviles again. Who, when reviled, doth not revile again a two-fold victory wins. He seeks the good both of the other and himself. For, he the other's angry mood doth understand, and groweth calm and still. He is a physician of both, since he healeth himself and the other too.

CHRISTIANITY: Love your enemies. Do good to them who hate you. Bless them who curse you. And pray for them who despitefully use you. If you love only them who love you, what thanks have ye? For sinners also love them who love them.

CONFUCIANISM: Here is a man who treats me in a perverse and unreasonable manner. In such a case the superior man will turn round upon himself; "I must have been wanting in propriety. How should this have happened to me?" He examines himself, and is especially benevolent. He turns round upon himself and is especially observant of propriety.

HINDUISM: Wound not another, though by him provoked. Do no one injury by thought or deed. Utter no word to pain thy fellow-creatures.

ISLAM: Overcome evil with good.

JUDAISM: If thine enemy be hungry, give them bread to eat. And if he be thirsty, give him water to drink. And the Lord shall reward thee.

SIKHISM: It is the specialty of a tree that it returneth good for evil. He who loppeth its branches, sitteth in its shade; and it returneth him good for evil. It giveth fruit when clods are thrown at it. When carved into a boat, it saveth him who carved it. Few are the holy men who, like trees, serve God's servants.

TAOISM: To those who are good to me, I am good. And to those who are not good to me, I am also good. Thus all get to be good. To those who are sincere with me, I am sincere. And to those who are not sincere, I am also sincere. Thus all get to be sincere.

(Only PARASTUDY members may borrow books from the library. Please send 25 cents for each book requested. You may keep the books for one month only. In the cases of popular books you may have to wait your turn.)

PARASTUDY BOOK SHELF

by Dorcean Steffensen

JUST FOR TODAY

—by James Keller

If everyone of the one hundred and fifty million Americans started every day with a strong, confident, holy thought, what a people we would be: each and every one playing a part in God's great plan, each finding joy in the job of the moment, however humble or difficult.

"It is to put that thought into our hearts every day, and that joy into our step, and that glory into whatever we do, over the dishes or the filing cabinet, in the bus ride or the cafeteria lunch, that Father James Keller offers us one more of those indispensable little books. "But you can't read it and remain unchanged. 'Just For Today,' can make this the most important year of your life."

All the books by James Keller aim at stirring up in each individual a sense of personal responsibility, based on a love of God and man.

* * *

TRY GIVING YOURSELF AWAY

—by David Dunn

You can read this book in a little over an hour, but its sound and stimulating philosophy is likely to stay with you the rest of your life.

The following is a verbatim extract from Chapters 3 and 4.

"A portion of thyself."

Ralph Waldo Emerson, that lofty idealist who nevertheless had a penetratingly practical knowledge of human nature, wrote, "Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself."

Almost anything in the world can be bought for money—except the warm impulses of the human heart. They have to be *given.* And they are priceless in their power to purchase happiness for two people, the recipient and the giver.

Many letters have come to me from people who want to try giving themselves away, but are timid. They are afraid that their simple gifts-of-the-heart would be laughed at. As one correspondent expressed it, "I have nothing of any importance to give anyone."

This is not true. While you may not think of what you have to offer as being of any particular value, it may fill a need in someone's life. And if it does that, even for a fraction of a minute, it will add that much to the world's happiness. And happiness is one of the greatest gifts within the power of any of us to bestow, particularly in these troubled days when the world is full of fear and suspicion, and men's minds and hearts are anxious.

There are a hundred ways to give a portion of yourself. But they all start from the same spot—*your heart.* The French have a proverb. "He gives nothing who does not give himself."

"A portion of thyself," will, therefore, be your stock in trade if you want to add to the happiness of those around you, and to lead a happier and more exciting life your-

self. It is the *spirit,* not *substance,* which carries warmth.

You need not worry for a second because you lack money or material things. You can give yourself extravagantly if you choose, and reap great happiness from your giving, without reaching for your pocketbook. As Longfellow phrased it, "Give what you have. To someone, it may be better than you dare to think."

The secret of successfully giving yourself away is not so much in calculated actions as in cultivating friendly, warm-hearted impulses. You have to train yourself to obey giving impulses on the instant—before they get a chance to cool. When you give impulsively, something happens inside of you that makes you glow, sometimes for hours. Anything that makes one glow with pleasure is beyond money calculation in this humdrum world where there is altogether too much grubbing and too little glowing.

* * *

THE FIRST AND LAST FREEDOM

—by Krishnamurti

The central fact of all Krishnamurti's teachings, as Aldous Huxley stresses in his preface, is that for each individual reader the central human problem can be solved in only one way—for and by himself. In almost every one of the chapters, whatever the subject (nationalism, discipline, prayer, the nature of the self), this is the basic message. Religions, dogmas, collective solutions, can never be adequate: "There is hope in man, not in society, not in systems, but in you and me. When you quote the Bhagavad Gita, or the Bible, or some Chinese Sacred book, surely you are merely repeating, are you not? And what you are repeating is not the truth. It is a lie; for truth cannot be repeated." It is through self-knowledge, not through belief in someone else's symbols that a man comes to the eternal reality, in which his being is grounded. Belief in the complete adequacy and superlative value of any given symbol-system leads not to liberation, but to history, to more of the same disasters. "Belief inevitably separates.

If you have a belief, or when you seek security in your particular belief, you become separated from those who seek security in some other form of belief. All organized beliefs are based on separation, though they may preach brotherhood. Men of good will should not have formulas; for formulas lead inevitably, only to blind thinking.

Addiction to formulas is almost universal. Inevitably so, for our system of upbringing "is based upon what to think, not on how to think." We are brought up as believing and practicing members of some organization—the Communist or the Christian, the Moslem, the Hindu, the Buddhist, the Freudian. Consequently "you respond to the challenge, which is always new, according to old patterns; and therefore your response has no corresponding validity, newness, freshness.

If you respond as a Catholic or a Communist, you are responding—are you not? —according to a patterned thought. Therefore, your response has no significance.

What is it that Krishnamurti offers? Not self-discipline; not prayer; not yoga.

There is, Krishnamurti claims, a transcendent spontaneity of life, a "creative Reality" which reveals itself as imminent only when the perceiver's mind is in a state of "alert passivity," of "choiceless awareness."

Judgment and comparison commit us irrevocably to duality. Only choiceless awareness can lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. Through this choiceless awareness, as it penetrates the successive layers of the ego and its associated subconscious, will come love and understanding, but of another order than that with which we are ordinarily familiar. This choiceless awareness—at every moment and in all circumstances of life—is the only effective meditation."

We cannot imagine a book more needed at the present time. Krishnamurti is, in fact, asking for sanity in a world in which most of us are at least mad nor' nor' east. If his voice can penetrate, he will do more than most people to save us from spiritual disaster.

I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.

RUDYARD KIPLING

Announcing—
"OUR FORWARD LOOK"

"This little book is new. It is delightfully fresh, provocative, stimulating and instructive. It scans new horizons and takes a springboard to the stars."
Ruby Ostrander

Dr. Gordon says: "Betty White speaks again thru a semblance of vision for the New Age Man with a pattern of living thru OUR FORWARD LOOK. A small book worthy of a look."
Courtesy of Neva Dell Hunter

Order from:

ANNISE
P.O. Box 938
Palo Alto, California
$2.00 a copy

OPPORTUNITY

To increase spiritual awareness
To improve health
To increase income
To help others
To solve problems effectively

Send stamp for descriptive literature

I-PATTERNS
INSTRUCTION CENTER
P.O. Box 245
Pine Grove Mills, Pa.

READ MY BOOKS AND IMPROVE YOUR MIND

Pourings of a Struggling Soul.....$1.50
Message of S'akuntala 75c
Wife 50c
Reality of Life 35c
Message of Shrimad-Bhagvad-Gita....$1.00

For spiritual guidance, advice and light, send money with details and stamps. Kindly write clearly. Persons interested in Vedic and Yoga philosophy and philosophy of OM and art, culture and Soul-science may write.

RAMMANLAL VADILAL SHAH,
Author
Jain Society, Opp. Akhada, Ellisbridge,
Ahmedabad - 6, Gujerat
(India)

"THOUGHT, KARMA, REINCARNATION, LOVE"

A compilation of material taken directly from the Zoe Nickerson samadhi studies.

$2.00 a copy

Parastudy, Inc.
Chester Heights, Pa.

EAST AND WEST MARRY IN "A-Z"

Rin Jubishi, a *Parastudy* promoter in Japan, has started publishing an esoteric magazine in English. Nurtured in the Zen and Shinto traditions. Mr. Jubishi is one of the freest Orientals willing to absorb Western cultures to establish a global synthesis.

He is the first *helper* in SUBUD in the first country outside Indonesia that received the contact of SUBUD. He has named his new magazine *"A-Z"* in the philosophy that we are now living in the New Age when everything from alpha to omega must needs be fused together, irrespective of race, religion, doctrine, and even sex.

Write for the recent Issue of *"A-Z" Magazine* to:

"A-Z" Brotherhood
4-6 Muromachi, Nihonbashi,
Chou-ku, TOKYO

Subscription: Free will contribution *after* reading.

THE ABERREE
P.O. Box 528—Enid, Oklahoma
$2 a year (ten issues)

Dedicated to man's discovery of his own Infinite Being, and to the exposure of all groups, schools, and cartels which seek to sell him, by guile or threat, tickets on a highway of darkness to their own limited concepts of eternity.

THE WAY TO ATTAIN ILLUMINATION
by Frank and Martha Baker

Here is a Teaching that gives YOU the key to ETERNAL LIFE now!

Dynamic Courses of Study now available on Tape Recordings.

The Magic Key of Lige.....$2.00 per set
Genesis Revealed .....$24.00 per set
The Revelation .....$28.00 per set

Sold by set only. Each set includes 4 large 7" reels. If all three sets are ordered at one time you can save $10 in handling cost. Two books (value $3.00) included with each order for 3 sets. Total value $75.00, all for $65.00 when all three sets are ordered at one time. Send payment with order, and allow 60 days to receive tapes.

SEND US YOUR ORDER TODAY
Make all checks payable to:
ALLISON PRESS
190 S. Schiller St. Little Rock, Ark.

self. It is the *spirit,* not *substance,* which carries warmth.

You need not worry for a second because you lack money or material things. You can give yourself extravagantly if you choose, and reap great happiness from your giving, without reaching for your pocketbook. As Longfellow phrased it, "Give what you have. To someone, it may be better than you dare to think."

The secret of successfully giving yourself away is not so much in calculated actions as in cultivating friendly, warm-hearted impulses. You have to train yourself to obey giving impulses on the instant—before they get a chance to cool. When you give impulsively, something happens inside of you that makes you glow, sometimes for hours. Anything that makes one glow with pleasure is beyond money calculation in this humdrum world where there is altogether too much grubbing and too little glowing.

* * *

THE FIRST AND LAST FREEDOM

—by Krishnamurti

The central fact of all Krishnamurti's teachings, as Aldous Huxley stresses in his preface, is that for each individual reader the central human problem can be solved in only one way—for and by himself. In almost every one of the chapters, whatever the subject (nationalism, discipline, prayer, the nature of the self), this is the basic message. Religions, dogmas, collective solutions, can never be adequate: "There is hope in man, not in society, not in systems, but in you and me. When you quote the Bhagavad Gita, or the Bible, or some Chinese Sacred book, surely you are merely repeating, are you not? And what you are repeating is not the truth. It is a lie; for truth cannot be repeated." It is through self-knowledge, not through belief in someone else's symbols that a man comes to the eternal reality, in which his being is grounded. Belief in the complete adequacy and superlative value of any given symbol-system leads not to liberation, but to history, to more of the same disasters. "Belief inevitably separates.

If you have a belief, or when you seek security in your particular belief, you become separated from those who seek security in some other form of belief. All organized beliefs are based on separation, though they may preach brotherhood. Men of good will should not have formulas; for formulas lead inevitably, only to blind thinking.

Addiction to formulas is almost universal. Inevitably so, for our system of upbringing "is based upon what to think, not on how to think." We are brought up as believing and practicing members of some organization—the Communist or the Christian, the Moslem, the Hindu, the Buddhist, the Freudian. Consequently "you respond to the challenge, which is always new, according to old patterns; and therefore your response has no corresponding validity, newness, freshness.

If you respond as a Catholic or a Communist, you are responding—are you not? —according to a patterned thought. Therefore, your response has no significance.

What is it that Krishnamurti offers? Not self-discipline; not prayer; not yoga.

There is, Krishnamurti claims, a transcendent spontaneity of life, a "creative Reality" which reveals itself as imminent only when the perceiver's mind is in a state of "alert passivity," of "choiceless awareness."

Judgment and comparison commit us irrevocably to duality. Only choiceless awareness can lead to non-duality, to the reconciliation of opposites in a total understanding and a total love. Through this choiceless awareness, as it penetrates the successive layers of the ego and its associated subconscious, will come love and understanding, but of another order than that with which we are ordinarily familiar. This choiceless awareness—at every moment and in all circumstances of life—is the only effective meditation."

We cannot imagine a book more needed at the present time. Krishnamurti is, in fact, asking for sanity in a world in which most of us are at least mad nor' nor' east. If his voice can penetrate, he will do more than most people to save us from spiritual disaster.

I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.

RUDYARD KIPLING

Announcing—

"OUR FORWARD LOOK"

"This little book is new. It is delightfully fresh, provocative, stimulating and instructive. It scans new horizons and takes a springboard to the stars."

Ruby Ostrander

Dr. Gordon says: "Betty White speaks again thru a semblance of vision for the New Age Man with a pattern of living thru **OUR FORWARD LOOK.** A small book worthy of a look."

Courtesy of Neva Dell Hunter

Order from:

ANNISE
P.O. Box 938
Palo Alto, California
$2.00 a copy

OPPORTUNITY

To increase spiritual awareness
To improve health
To increase income
To help others
To solve problems effectively

Send stamp for descriptive literature

I-PATTERNS
INSTRUCTION CENTER
P.O. Box 245
Pine Grove Mills, Pa.

READ MY BOOKS AND IMPROVE YOUR MIND

Pourings of a Struggling Soul.....$1.50
Message of S'akuntala 75c
Wife 50c
Reality of Life 35c
Message of Shrimad-Bhagvad-Gita....$1.00

For spiritual guidance, advice and light, send money with details and stamps. Kindly write clearly. Persons interested in Vedic and Yoga philosophy and philosophy of OM and art, culture and Soul-science may write.

RAMMANLAL VADILAL SHAH,
Author
Jain Society, Opp. Akhada, Ellisbridge,
Ahmedabad - 6, Gujerat
(India)

"THOUGHT, KARMA, REINCARNATION, LOVE"

A compilation of material taken directly from the Zoe Nickerson **samadhi** studies.

$2.00 a copy

Parastudy, Inc.
Chester Heights, Pa.

EAST AND WEST MARRY IN "A-Z"

Rin Jubishi, a *Parastudy* promoter in Japan, has started publishing an esoteric magazine in English. Nurtured in the Zen and Shinto traditions. Mr. Jubishi is one of the freest Orientals willing to absorb Western cultures to establish a global synthesis.

He is the first *helper* in SUBUD in the first country outside Indonesia that received the contact of SUBUD. He has named his new magazine *"A-Z"* in the philosophy that we are now living in the New Age when everything from alpha to omega must needs be fused together, irrespective of race, religion, doctrine, and even sex.

Write for the recent Issue of *"A-Z" Magazine* to:

"A-Z" Brotherhood
4-6 Muromachi, Nihonbashi,
Chou-ku, TOKYO

Subscription: Free will contribution *after* reading.

THE ABERREE
P.O. Box 528—Enid, Oklahoma

$2 a year (ten issues)

Dedicated to man's discovery of his own Infinite Being, and to the exposure of all groups, schools, and cartels which seek to sell him, by guile or threat, tickets on a highway of darkness to their own limited concepts of eternity.

THE WAY TO ATTAIN ILLUMINATION
by Frank and Martha Baker

Here is a Teaching that gives YOU the key to ETERNAL LIFE now!

Dynamic Courses of Study now available on Tape Recordings.

The Magic Key of Lige.....$2.00 per set
Genesis Revealed .....$24.00 per set
The Revelation .....$28.00 per set

Sold by set only. Each set includes 4 large 7" reels. If all three sets are ordered at one time you can save $10 in handling cost. Two books (value $3.00) included with each order for 3 sets. Total value $75.00, all for $65.00 when all three sets are ordered at one time. Send payment with order, and allow 60 days to receive tapes.

SEND US YOUR ORDER TODAY

Make all checks payable to:

ALLISON PRESS
190 S. Schiller St. Little Rock, Ark.

LUCEMIO AND I

Of late, Lucemio, it would appear to me that criticism has fallen into disuse. Though I have discussed this thought with friends and they agree—I am perplexed to find that they deny indeed what they profess in speech.

There is a pronounced expression of irony over your countenance and the words you speak weigh heavily upon you—

"Amen—that criticism which was intended to be a springboard towards perfection has vanished and in its place, while the word remains the same—has risen a new meaning—to cause to lessen—to deny—to undermine.

"And so—the talentless deny the talented; the careless purge the careful; the indolent undermine all sense of industry.

"Amen—criticism—if you would exercise it—has only be spoken in Silent Tongue. And its form in the action of a performance—that renders a result superior to that being criticized.

"True criticism is not for the talker but the earned right—only—of the doers in life."